THE

CHRISTIAN ADVOCATE.

OCTOBER, 1829.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XLII.

(*Continued from page* 387.)

5. "God maketh himself known" in his ordinances, his word, and his works both of creation and providence; and the "profaning or abusing" of these, is a real violation of the third commandment, and should be considered as being forbidden by it, as truly and strictly, as any one of the profane acts already specified. I know not of a more shocking violation of this precept, than one which has sometimes taken place even in a Christian community—the making of a ludicrous exhibition of the Sacrament of the Lord's Supper. Nor is the use of this ordinance merely for secular purposes, or in any careless, light, irreverent, or even formal manner, other than an instance of awful profaneness. Laughing, whispering, and all behaviour indicative of disrespect or disregard to the publick or social worship of God, by those who are attending on its performance, is, in like manner, dreadfully profane—Yea, the indulgence of wandering thoughts in prayer or praise, whether social or secret, must be considered as partaking of the sin forbidden in this commandment. Neither must I omit to mention, that every false professor of religion, especially if he knows himself to be such, leads a life of habitual profaneness; and that he who dishonours his profession by acts palpably inconsistent with it, is, in every one of these acts, chargeable with the sin we are now considering.

Our Larger Catechism justly states that the Word of God is profaned and abused, "By misinterpreting, misapplying, or perverting any part of it, to profane jests, curious and unprofitable questions, vain jangling, or the maintaining of false doctrines; abusing it—or any thing contained under the name of God, to charms, or any way opposing God's truth, grace, and ways." I cannot forbear to remark to you, my dear youth, that there is much of this profaning of the word of God in some poetical and other writings; and in the conversation of some men from whom we might expect better things, by making allusions to facts or texts of sacred Scripture, to illustrate ordinary and sometimes very trivial subjects. The political speakers and writers of our country, seem to me to be peculiarly chargeable with this sin; and they not unfrequently manifest their ignorance, as well as their guilt, by affecting to be acquainted with the purport of a text or a fact, of which they discover that they know nothing but some popular mistake or misapplication. Those who are fond of seiz-

ing every occasion that offers to show their wit, as they suppose, by some ludicrous application of a passage of Holy Writ, would do well to remember a remark of Dr. Johnson, in his life of Pope, of whom he says —"That he was not scrupulously pious in some parts of his life is known, by many idle and indecent applications of sentences taken from the Scriptures; a mode of merriment which a good man dreads for its profaneness, and a witty man disdains for its easiness and vulgarity."

The works of God may be, and often are, so abused, by employing them to pamper lust and sensual appetite, and to minister to unlawful pleasures, as to involve the sin of profaneness. The glutton and the drunkard, and those who in any way abuse their own bodies by their vices; those who make sport by tormenting irrational animals, or who treat them cruelly in making use of their labour; and those especially who sell, and purchase, and enslave their fellow men, dishonour and insult their Creator, by their ill treatment of his creatures. Those also who murmur and repine against any of the dispensations of God's providence, whether personal or in relation to communities, and however afflictive or inscrutable they may be, do implicitly and profanely find fault with their Maker. How often, in so common a thing as *the state of the weather*, do you hear some persons speak of it, in a manner plainly indicative of a murmuring discontent? This is profane. It is finding fault with the order of God's providence, which is always just and right. Under any disappointment or affliction indeed, we are not forbidden, but rather required, to recognise and be sensible of a suffering state; but we are, in all cases, to do it with humble submission to the appointment of Him who does all things well; and never, in language, thought or feeling, to arraign any of his dispensations or allotments.

Let us now consider "the reason annexed to the third commandment," which is, "That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment."

The statement which you have heard in the former part of this lecture, shows clearly that very many of the violations of this commandment cannot be punished by men, because men cannot know them—They are known only by the guilty party, and by the all-seeing God. Other violations there are, which, although known to men, cannot easily, nor perhaps properly, be subjected to human penalties. And many there certainly are, which might be punished, and for the punishment of which human laws have been enacted, which nevertheless, through the delinquency of magistrates, and the influence of corrupt publick sentiment, go altogether unpunished. There is no vice, I think, that is so generally tolerated, and so little punished, as that of profaneness—partly, as I have just remarked, from its very nature; and partly because so many are either grossly guilty of it themselves, or too little sensible of its guilt in others, and of the offence which it offers to that great and good Being against whom it is directly pointed. In foresight of these facts and circumstances, the great and all-wise Legislator has sanctioned this section of his moral code, by declaring that he will in an especial manner take into his own hands the infliction of the proper penalty, even "his righteous judgment," on all its transgressors; and has pledged his veracity and his omnipotence that "they shall not escape." Verily, this is the most fearful of all sanctions or comminations: and yet its equity is manifest, since the sin which is threatened is committed immediately against God, and receives its whole punishment from him alone. In itself, also, it is a very aggravated sin, espe-

cially when committed by those who enjoy the light of divine revelation, by which the glorious Majesty, as well as the infinite goodness and mercy of God, are clearly exhibited. This idea appears to be intimated in the precept, by the words, "the name of the Lord [in the original, Jehovah] thy God;" implying that those who were addressed, were not in a state of ignorance, like the heathen, but were acquainted with the essential glory and excellence of the Supreme Being, as revealed to them in the very name Jehovah;—implying also that Jehovah had manifested himself to them, as in a special sense *their* God—their covenant God, laying them under the strongest obligations to a holy and reverent use of his name.

You need not be informed, my young friends, that we who live under the light of the Gospel, by being better acquainted than the ancient Israelites were, with the grace and mercy of God in Christ, are under even stronger and more tender obligations than they were, to yield him our profoundest reverence and warmest love. The sin, therefore, of treating him with disrespect, and with a sort of defiance, by taking his name in vain, must, among us, be peculiarly aggravated. "Thine *enemies* take thy name in vain," says the Psalmist. All profaneness manifests enmity to the blessed God, of whose holy law it is a flagrant transgression: and as sure as there is a judgment seat before which his enemies shall appear, so sure it is that then this sin, of which they now think so little, and which often escapes even without censure from men, shall receive a special notice and a tremendous punishment. Not only, therefore, avoid all profaneness yourselves, but pity and pray for those who are guilty of it. "Cast not your pearls before swine," by hasty, and indiscriminate, or unseasonable rebuke; yet, consider it as a sacred Christian duty, to endeavour to seek and seize a favourable opportunity to admonish those whom you know to be profane, of their guilt and danger. A word seasonably, seriously, and tenderly addressed to them on this subject, may, under the divine blessing, awaken reflections which may terminate in true repentance: and "let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

BIOGRAPHICAL NOTICE OF JOHN JAENICKE; *Pastor of a Church at Berlin, &c.*

(*Concluded from p.* 394.)

Jaenicke preserved an entire consistency of character: you found him the same man in the pulpit and in the study. When he began a sermon he commonly intimated in what manner he should divide his text; but he very rarely adhered rigorously to that division: very often he gave himself up to the emotions of his heart, without restricting himself to any plan. He mingled, as he did in his familiar conversations, the exhibition of his ideas with anecdotes, which served to illustrate them, and with the recital of numerous remarkable occurrences. This, doubtless, resulted in a discourse exceedingly different from the most of modern sermons, but which, notwithstanding its singularity, produced the most happy effects on those hearers who came not to criticise his style, but to profit by his instructions, his piety and his experience. He always spoke *of* the Saviour or *to* the Saviour: He constantiy set forth the excellence of Him who had called him out of darkness into marvellous light. "That is a singular man," said one who saw him in the last years of his life, "he can speak of nothing but of his Saviour." Although he could but lisp of him,

(as he habitually expressed it,) he was not long satisfied to speak of him as an absent being: the impression of his presence came upon him so powerfully, that he was forced to break out into strains of adoration and thanksgiving.

Jaenicke was simple in his habits, as well as in his discourses. To be useful to his parishioners, he did not scruple to give himself up to the humblest offices. Even in his advanced age, he constantly visited the poor and the sick, who inhabited those parts of the city which were the most distant from his dwelling. But you could not discover, unless by accident, his acts of charity. Thus it happened that a physician was one day called to a very poor man, who had nobody to take care of him. A medicine was prescribed; and as it was necessary that it should be taken that very evening, the physician inquired of his patient how he would be able to send the prescription to the apothecary. The sick man said that he could easily find the means of sending it, but appeared afraid to mention the person whom he would charge with the message. The physician insisted that he should tell; and at last it came out, that the old pastor Jaenicke himself, came every evening to make up the poor man's bed, to prepare his nourishment, and to provide for him other necessaries. On another occasion, he received from a gentleman of wealth, a liberal present for a poor man who lived at a considerable distance, and a few *sous* for the person who should have the charge of carrying it to the pauper; but Jaenicke carried it himself, that by adding the *sous* to the dollars, he might a little increase the treasure of his parishioner. We cannot recite more than these two instances of the charitable acts of this humble pastor; but how many did that life in which they were found, present to the eyes of God!

After Jaenicke had consecrated himself, with entire devotedness, to the duties of his ministry for one-and-twenty years, a new vocation of a different kind, and not less beset with difficulties, demanded his attention. At the time when infidelity was spreading its deadly influence through Germany, as it had done in France, Christians began to perceive the necessity to associate and labour together, for the advancement of the kingdom of God. Laymen and Clergymen, cast as it were into a common stock, and devoted to the same purpose, whatever influence their standing in society, their fortunes, their talents, and their character, had given them. M. de Schirnding, of Doubrilugk in Lusace, especially distinguished himself for a long time, by a zeal which feared no sacrifices. He had published a great number of religious treatises in German, in French, in the Polish, and in other languages; but he thought that he ought to make his large fortune subservient to some work more lasting, and that the founding of an institution for Missions, at Berlin, would be more useful than any other. He formed a close friendship at this time with Jaenicke, communicated to him his plan, and proposed to him to second it, by accepting the direction of the new establishment. Missions were no new thing to Jaenicke: His brother, who had passed his preparatory studies at Halle, had gone to preach the Gospel in India, and had died a little before this at Palamcotta, after having seen with joy, the blessing of the Lord granted to his labours. These circumstances had no small influence in disposing Jaenicke to favour the project which M. de Schirnding submitted to him. They two undertook the work, and in 1800, seven young men were admitted into the Institution. But scarcely was it opened, when it was threatened with entire ruin. A reverse of fortune came upon the generous founder; and he was obliged to retain the funds which he had offered: and as these were the only

resources on which they had counted, it seemed as if their failure must inevitably draw after it the dissolution of the Institution. Such an effect would indeed have followed, if Jaenicke had not known that he might trust in the Lord. He knew that the Lord works *with* those who work *for* him—and he persevered. His expectation was not disappointed; and the House of Missions of Berlin, has continued to exist even to this day, in despite of all the difficulties which its venerable director had to surmount, at the time when religion was chilled, and during the years of the continuance of war. Immediate aid was sent him by some pious persons; and shortly after, the Societies of Missions which were formed in England about this period, came with joy to his assistance. They were deficient in missionaries; and they received into their service as volunteers, some of the young men who had been educated in this German Institution. In 1820, thirty of the students of this Seminary, had already gone forth—of whom ten had been sent into different parts of Asia, and twenty to the Western side, or to the interior of Africa. Since that time, the missionaries who have been educated in this establishment have, for the most part, been commissioned to preach the Gospel to the Jews, who reside in great numbers in Poland, Russia and Prussia.

Thus passed the active life of Jaenicke, in performing the double functions of Pastor and Director. He did not, however, remain a stranger to any of the institutions, by which the revival of the spirit of religion in our day, has manifested itself; and he accepted cheerfully, the office of Secretary of the Bible Society of Berlin. He always received with the greatest kindness, those who desired to profit by his conversation: and if he remarked in them, that love of the Saviour which held an undivided reign in his own heart, the good old man testified to them his joy, in terms, the simplicity of which rendered them the more touching, and by tapping them, in a familiar and friendly manner, on the cheek.

In 1825 his strength sensibly declined, and he was obliged, little by little, to omit the prayer meetings which had hitherto been held in his house, and the lessons which he had been accustomed to give to the missionary students; and he could no longer preach but in a sitting posture. In the beginning of June, 1827, he preached for the last time. A dropsy of the chest then discovered itself, and it was not long before it was evident, that this malady would prove mortal. Jaenicke, nevertheless, retained his faculties to the last. He was able to receive numerous visits from his friends, to speak to them of the Saviour in whom he had placed his hope, and to give and receive edification. On the 21st of July, his weakness became extreme. The last words which he could be understood to utter, were these—"Through my long life, I have always found that the Lord is faithful." His departure was now instantly expected; and his attendants, among whom were the students of the House of Missions, surrounded his bed; and as if desirous to catch some part of the joy of that soul, which was just going to return to the bosom of its God, they sung, in a low voice, two verses of a hymn, which ends with a description of the happy death of a Christian. After singing, they again approached the old man—He had fallen asleep.

The age of John Jaenicke was, seventy-nine years and some days.

FOR THE CHRISTIAN ADVOCATE.

OBITUARY NOTICE OF THE LATE MRS. MARGARET THOMSON, OF PRINCETON, NEW JERSEY.

It has been often remarked, that, if we were to search for some of the

most intelligent, devoted, and exemplary Christians that breathe, we should be apt to find them more frequently in the shades of retirement, than in the walks of publick and conspicuous life. Accordingly, the celebrated John Newton has, if I mistake not, somewhere said, that if we were looking for the most deeply spiritual and heavenly-minded individual in a given congregation of professing Christians, we should probably fix—not on the pastor—not on any of the most prominent or active professors—but, perhaps, on some poor solitary widow, who had been for more than half a century "walkingwith God;" who scarcely departed from her closet, but, like Anna of old, "served God with fastings and prayers night and day." The writer of the present sketch has been frequently reminded of this remark, when reflecting on the general character of the venerable woman, of whom he thinks it a tribute due to eminent worth, as well as adapted to be useful, to give some account.

Mrs. Margaret Thomson was born in the city of Cork, in Ireland, February 1st, 1753. Her family name was Popham. In 1764, when she was in the eleventh year of her age, she came to America with her parents, who settled in the village of Newark, New Castle county, in what is now the state of Delaware. Of her childhood and youth little is now known, excepting that her parents gave her a pious education; that care was taken to enlighten and cultivate her mind, and give her a taste for reading, which appeared in all her after life; and that in the year 1774, when she was in the twenty-first year of her age, she united herself in full communion with the Presbyterian church of Newark, and thus commenced a profession which she long continued to adorn.

In 1775, Miss Popham married Mr. William Thomson, a gentleman of great respectability; an accurate and mature scholar; who spent the greater part of his life in collegiate office—having been for a number of years Professor of Languages in Dickinson College, Carlisle, Pennsylvania, and afterwards in the same station in Nassau Hall. In this connexion she spent upwards of thirty years in great happiness. The amiable temper, pious example, and literary habits of her husband entirely accorded with her taste and disposition, and placed her in circumstances which she was peculiarly fitted to enjoy. Her character as a wife was remarkably exemplary. Indefatigable industry, economy, and activity, were united with intelligence, affection, and piety, in an unusual degree. She provided, for many years, with her own hands, and with very little domestick assistance, nearly all the clothing worn by her husband and children, as well as the bed and other house linen, which were necessary for family purposes. She was also exceedingly fond of a good garden, and had a particular delight in the cultivation of flowers; a taste which was very strongly marked, and continued to the end of life.

But besides attention to these objects, Mrs. Thomson, from her earliest youth, found much time for profitable reading. She usually gave from two to three hours to books, after her family had retired in the evening; and being the first of the number to rise in the morning, she devoted some of the early, as well as the late hours, to the same employment. Nor was her reading confined within narrow bounds. As her literary connexions placed her, during the greater part of her life, within the reach of excellent collections of books, her acquaintance with a large number of the best writers in the English language, might be said to be intimate. Some of the most important English classicks, both in poetry and prose, were almost constantly her companions. And as she was an extensive reader,

she also read with great attention and profit. If a book interested her, she was seldom contented with a single perusal of it, but went over it again and again. This practice of perusing repeatedly books which she deemed peculiarly instructive and valuable, was continued to the last year of her life. But amidst this multifarious reading, the most precious of all was by no means neglected. Her first book in the morning, and her last at night, was invariably the Bible. Accordingly, Mrs. Thomson's conversation strikingly manifested, that she had read not only extensively, but also with *profit*. She often referred to elevated sentiments, or eloquent passages, which had occurred in her reading, with a taste and familiarity, and, at the same time, with an unostentatious simplicity, which evinced that her reading was as judicious as it was varied. On this account, few persons were more capable of being instructive and entertaining companions, especially when thrown in company with the more enlightened and polished classes of society. Indeed, for many years, her house was the constant resort of almost all those of her neighbours, both young and old, who had a taste for cultivated intellect, and for pleasing cheerfulness; and they seldom failed of a rich repast.

The manners of this lady were no less striking, than her reading and good sense. While they were at the greatest distance from any thing like show or affectation, they manifested that union of dignity, delicacy, respectfulness, and Christian benevolence, which can never fail to attract and command respect in turn. No one ever saw her make the most distant approach to levity; yet she was habitually cheerful, and could easily render herself pleasing to the most youthful circle.

This excellent woman, for a number of years before her death, was visited with much affliction, arising from the protracted illness and death of her husband, and other domestick trials, as well as the sickness and infirmities which she experienced in her own person. She had enjoyed an almost uninterrupted state of good health, until about her fifty-second year, when her naturally vigorous constitution sunk, under heavy domestic fatigues and sorrows. For a number of years after this, she suffered much from repeated and violent attacks of disease; but for the last four or five years of her life, she enjoyed comparatively good health. Under all her sufferings, she was patient, resigned, and even cheerful; habitually manifesting the value of Christian hope, and Christian consolation, under the heaviest trials of life.

Mrs. Thomson became an inhabitant of Princeton, in 1802, in which year her husband accepted the office of Professor of Languages in the College of New Jersey. After a few years, his health failed, and he sunk under the pressure of a protracted and severe illness, in 1808. From that time until her decease, she continued to reside in the same town; and seldom, indeed, has any one of its inhabitants been more beloved and honoured by all classes, than was this truly venerable woman.

For a number of years before her death, she was greatly afflicted with deafness, which, always inconvenient, was sometimes so distressingly severe, as in a great measure to cut her off from the pleasures of intelligent and Christian society, which she was so eminently fitted to enjoy. This infirmity, together with a weakness in her head, which rendered walking, and especially frequenting large assemblies, very oppressive to her, interfered, during several years, with her regular attendance on the house of God. She often lamented this privation as one of the most distressing which she endured. She was led, from this circumstance, to spend more of her time in reading

than she would otherwise have done; especially in that kind of reading which never fails to be most attractive, to one who is "waiting for the salvation of God."

Mrs. Thomson's last illness began on the 11th of February, 1829. It was very severe from the first attack; and continued, with scarcely any abatement, for eleven days. She almost immediately apprehended that the issue would be fatal, and was, for several hours, much agitated with the thought that she was soon to appear in the presence of her final Judge. She passed a night of great mental, as well as bodily suffering. But with that night the struggle ended. The next morning found her in a calm, resigned, happy state of mind; rather desirous to live, but willing to depart, if her appointed time was come. She called her daughter to her bed side, and informed her that her distressing fears were all gone. Her language was—"How mercifully has my Saviour dealt with me! Secure in his compassion, death and the grave have no terrors for me now." Her mind wandered exceedingly during the whole of her illness; but whenever her thoughts were collected, she spoke of her approaching change with calmness and submission. No severity of suffering caused one impatient word to pass her lips. Sometimes, when enduring very bitter agony, she would clasp her hands, raise her eyes for a moment, and repeat the pathetick exclamation of Job—"O that thou wouldest hide me in the grave; that thou wouldest keep me in secret, till thy wrath be past!" Her calmness in the prospect of death, on this trying occasion, is worthy of more particular notice, because, in every preceding illness, she had been much agitated by the thought of dying; indeed, even when in her usual health, she often suffered much from the anticipation of death: insomuch, that she sometimes feared it was a sad mark against the reality of her Christian hope. But now, when death was actually approaching, she was happily raised above all her fears. Death had no longer any terrors for her. This change made a deep impression upon all who witnessed it; and was regarded (not, indeed, as a *singular*, for, blessed be God, it is far from being so, but) as a striking testimony and instance of grace being afforded, agreeably to the divine promise, "in time of need;"—of "strength" being imparted to the humble, waiting believer "according to his day."

She spent much time, during her last illness, in prayer; and it was observed by her attendants, that however her thoughts wandered on other subjects, on this she was always consistent and correct in her expressions, using the most appropriate language in the most reverential manner. It is believed that she never took the smallest article of food or medicine, not even a teaspoon full of water, without first imploring a blessing. Her daily habit of reading the Bible, had made her so familiar with its contents, that, when she remembered nothing else, she quoted long passages from it, without making the slightest mistake. In every interval of reason with which she was favoured, she lamented her deafness which prevented her from hearing the Bible read. She sometimes said, O, if I could only hear the voice of prayer, what a comfort it would be to me! but it is all right; my heavenly Father knows what is best for me."

A few days before her death, on the margin of a book, in which she was in vain striving to read a few lines, she wrote, with a trembling, dying hand, these words—"There remaineth a rest for the people of God." Into that rest, it is confidently hoped, she soon entered. She departed this life on Sabbath morning, February 22d, 1829, in a few days after entering on the 77th year of her age.

Mrs. Thomson was in the habit, for a number of years, of keeping a diary, in which, besides brief notes of passing events, she recorded some of the exercises of her own mind. The greater part of this diary was destroyed, a short time before her death. The following fragments afford an imperfect specimen of the manner in which she was accustomed to mourn over her defects and corruptions, and of those gleams of hope, and confidence, and joy, with which she was sometimes favoured.

"Sept. 2, 1810.—Some days ago, as I was reflecting on the hardness of my heart, my helpless and wretched condition, and want of love to God—(for when I come to the throne of grace, it is, for the most part, a deep sense of my misery, and a fear of the wrath of God that brings me there,)—while under these impressions, the following text was forcibly brought to my mind, and afforded me a gleam of hope. Malachi, iv. 2. To you that FEAR my name shall the Sun of Righteousness arise with healing in his wings.—O Lord, I bless thee for this consolation to my feeble spirit.

"Dec. 1820.—After a long and distressing time of sickness, with a very small hope of recovery, it hath pleased the Lord to restore my health in some measure. It was evidently *his hand* that relieved me, for there was no change made, either in the medicine or treatment of my many distressing complaints. 'Bless the Lord O my soul, and all that is within me praise his holy name.' O my great Creator, my kind Preserver, and my gracious and constant Benefactor, reveal thyself to my soul as my reconciled God in Christ Jesus, and give me a heart to love thee and do thy holy will. Thou hast granted me life and favour, and thy visitation hath preserved my spirit. I would come like the poor thankful leper, and bless and adore the Lord that hath healed me.

"July, 1821.—For some weeks past my health has been much better. I feared the heat of the summer, and sometimes thought I could hardly stand it. It is now half spent, and, through the mercy of my God, I am still a prisoner of hope. O thou God of my life, Father of mercies, and God of all grace and consolation, I beseech thee, for Christ's sake, enable me to improve my few remaining days in seeking thee with my whole heart; obeying thy commandment to believe in thy son Jesus Christ, and love others for his sake. May my mind be deeply impressed with the wants of my fellow creatures, especially their spiritual wants, so that I may contribute of what thou hast given me, according to my ability, and with a sincere desire to do thy holy will.

"1822.—O Lord, how great are thy mercies toward me, a poor sinner, unworthy of the least favour; thou hast prolonged my life, restored my health, and continued to me the exercise of reason; and though, because of my deafness, I cannot attend publick worship, it hath pleased thee to continue the blessing of sight, so that I can read thy holy word, and the writings of pious persons: and thou art providing for my daily wants, giving me food and raiment; may it be accompanied with thy blessing. But O what a guilty, ungrateful creature I am, how hard is my heart, how evil are my ways, what a disinclination to prayer: sometimes I think, better not pray at all than as I do, but a sense of my need of mercy presses on my mind, and I cannot forbear.

"June 15, 1823.—This day I experienced some comfort in prayer. O Lord, continue this mercy to me; may my heart be encouraged, and my strength be renewed, by waiting on thee; and wilt thou grant me the mercy that I long and pray for? Like the Greeks who came to worship, I would see Jesus; I want to see him, not only as mighty, but willing to save me, a poor helpless sinner."

One of the most striking features in the character of this excellent woman, was her active Christian benevolence. The "law of kindness" was ever on her lips, and the hand of kindness was ever ready to be lifted for the benefit of the afflicted and needy. And, even after her means of temporal support, in consequence of the death of her husband, were considerably reduced, and her own personal comfort had become essentially impaired by sickness and bereavement—she was still intent on doing good, according to her ability, and even beyond her ability, by contributing of her scanty means, to various objects of individual and publick charity. A portion, and by no means a small portion, of her income, seems to have been regularly devoted, for many years, to charitable purposes. Those who are acquainted with the scantiness of her pecuniary resources, and who know how frequently her liberality to others compelled her to abridge her personal comforts, will understand, in some measure, how to appreciate this feature in her character. Not content with doing what she could during her life, she made several bequests in her last will, which evinced that the principle of benevolence was strong even in death. She left $10 to the Female Missionary Society of Princeton; $10 to the Sabbath School Union; and $80 to the Theological Seminary at Princeton.

It is surely a duty to honour the memory, and to imitate the example of such a woman. And though no proud mausoleum covers the spot in which her ashes repose, she will long, very long, retain a place in the recollection, and in the hearts of all the wise and the good who were honoured with her acquaintance. Happy would it be for themselves, and happy for society, if a greater number of the female sex, aspired to the intellectual culture—the rare conjugal and domestick excellence—the unremitting benevolence—the Christian intelligence—the ardent piety—and the exemplary publick spirit, which adorned the character of Margaret Thomson.

PARAPHRASE ON PSALM CXXXVII.

From the London Evangelical Magazine for August.

We sat us down by Babel's streams,
  A mournful vigil keeping;
Our country's woes our only themes,
  Our only solace weeping:
Our harps, unheeded and unstrung,
  Were hung upon the willows;
And scarce one note of comfort flung,
  To cheer our grassy pillows.

For they who wrought our matchless wrongs,
  To mock our tears desiring,
Said, "Sing us one of Zion's songs,"
  A song of mirth requiring:
How could we tune the festive lay,
  Encompass'd thus by dangers;
Or how to God our homage pay
  Amidst the land of strangers?

Jerusalem? If e'er my heart
  Forget thy ruin'd towers,
May strength from this right arm depart,
  This right hand lose its powers!
And may this palsied tongue refuse
  To speak the language given,
If grief for thee I would not choose
  Above all joys but heaven!

Remember, Lord! how Edom's sons,
  The fall of Zion viewing,
Rejoiced o'er thine afflicted ones,
  And scoff'd at our undoing:
For "Raze it, raze it to the ground,"
  Exclaim'd that hostile nation;
"Let not one hated stone be found,
  Nor trace of its foundation."

He comes, O Babel, doomed to fall!
  A voice of might obeying,
Who shall rejoice our suff'rings all
  To thee and thine repaying!
He comes, who thy maternal groans,
  Nor shrieks of anguish heeding,
Shall dash thine infants on the stones,
  And joy to see them bleeding!

H. E.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

NOTES OF A TRAVELLER.

(*Continued from page* 400.)

The palace and the pleasure grounds of Blenheim are perhaps superior in beauty and attraction to any in the world. The verses by Southey, called the Battle of Blenheim, and which are the best of the Laureate's productions, were among the first lines that I committed to memory after my nursery hymns. This circumstance, connected with some historical events so vividly painted by Scott, in his Woodstock, rendered this place peculiarly interesting.

The wall which surrounds the park and gardens is about 12 miles in extent. From Woodstock, which is built along part of the wall, you enter the park, through a triumphal arch, and a fine view of the palace, the monument, and the pleasure grounds open at once before you.

The arch is a spacious gateway, built in the Corinthian style, by Sarah, the first Duchess of Marlborough, and bears a very fulsome inscription, which records her own and her husband's praise. After passing this gate, nothing, either in nature or art, can exceed the beauty and magnificence of the landscape. It was a novel view for me, to see a large tract of country so modelled and arranged, by the bold and masterly touches of art, as to present all that was fair, captivating, and sublime in nature. The venerable and vast palace, with its tall columns and lofty towers, limits the view in front. Before and near you there is a broad and deep valley, into which the arm of a mighty river appears to extend, with its bold and winding shores, connected together, opposite the middle of the palace, by a magnificent bridge—then swelling lawns of vivid green, with here and there clumps of gigantic trees, shady and solemn groves, of different shapes and hues, sometimes fill up the landscape, and sometimes skirt or bound remoter slopes. All this, and much more that might be told, forms an assemblage of beauty, which cannot be surpassed in rural scenery. In the language of Dr. Mavor, "all that can please, elevate, or astonish, display themselves at once; and the mind is at a loss to know to what source it is chiefly indebted for its pleasure, or rather, what is the predominant character of the objects that arrest its attention." Is it possible, thought I, that all this can be the work of art, or has this river been created, and have these lawns and hills been formed and clothed with woodland glades, for John Churchhill, proudly called His Grace the Duke of Marlborough? When a nobleman wishes to *improve* a rude and uncultivated estate, if there be any such now left in England, an accurate drawing of the whole, with all its disagreeable features and defects is first made, and then a series of sketches are drawn, showing what kind of alterations and embellishments the situation is capable of receiving.

I shall not attempt to describe minutely the wonders of Blenheim. I stood and mused with delight on the spot where Chaucer lived. Different, but not less thrilling sensations were felt, when viewing the colossal statue of the Hero of Blenheim, on its column more than 150 feet high. While gazing at this obelisk, after reading a portion of the long, tedious, and fulsome inscriptions on its pedestal, I found myself whispering a portion of old Caspar's story of the Battle of Blenheim to his grand children.

Great praise the Duke of Marlb'ro won,
And our good Prince Eugene—
Why 'twas a very *wicked* thing,
Said pretty Wilhelmine.
Nay, nay, my little girl, quoth he,
It was a famous victory.

And every body praised the Duke,
That such a fight did win;
But *what good* came of it at last,
Said little Peterkin:
Why that I cannot tell, quoth he,
But 'twas a famous victory.

I next paused for a moment at fair Rosamund's well, between which place and the great bridge a very good echo may be produced. I called Rosamunda's name several times, and the vocal nymph speedily returned for answer, O Munda, O Munda! This I considered as an exclamation of the beautiful, the unfortunate, and the criminal fair one herself, on the vain and unsatisfactory nature of the world and its pleasures. I also saw the place

Where dying Wilmot caught religion's flame,
And breathed contrition for a life of shame.

But I must leave the park and enter the palace. Its interior is not so splendidly furnished as Eaton Hall, except in paintings and tapestry. Many of the paintings, particularly those of Rubens, were to me exceedingly disgusting—Crouching Venuses, laughing Bacchantes, and angels of rich flesh and blood, I think abominable. The tapestry was new to me, and from its fine colouring and accurate delineations, I could not believe till I touched them that they were all needle-work. They represent the military exploits of the great Duke. The horses, men, &c. on the pieces, (and there are eight or ten different ones,) are as large as life. In one of the rooms I saw a small table of exquisite workmanship, and which once belonged to Marie Antoinette, the beautiful and unfortunate Queen of France. Burke's eloquent eulogy of her was brought to my mind, though I could not lament with him that the age of chivalry was gone, for I believe it one of the happiest riddances that the world has ever witnessed. The ceiling of the entrance hall, which is about 70 feet high, and that of many of the other apartments, is finely painted with scenes of war and victory, all in praise of the first Duke. Sir John Thornhill, one of the artists, and famous in this way, must have passed the greater part of life lying upon his back; for this is the only position, I suppose, in which such pictures can be executed. The library is a grand room, about 184 feet long, and contains 17,000 volumes, very handsomely arranged. The chapel, which is last examined, contains a splendid monument to the Duke and some of his relatives. Thus ended the pageant. "The paths of glory lead but to the grave." At the chapel door I paid my half crown—the usual fee on such occasions—to the crusty old housekeeper, who conducted me over the building. I cannot let her go without a slap. The surly pride and affected importance of the menials of His Grace of Marlborough are well known to most travellers, and one is apt to lose, before leaving the house, half the complacent feelings with which he may have entered it.

Before leaving Blenheim Park, I ought to say a word or two of what is called the *China Gallery*. It stands on the left of the triumphal arch, just as you go in. We have here arranged on brass hooks, along the walls and on light frame work in the middle of the rooms, an immense quantity of porcelain ware, showing the various stages of improvement which the art of manufacturing china has undergone since its invention. Some of the pieces are thought to be more than 2,000 years old. The improvement in ornamenting, glazing, and baking many of the vessels, is not more remarkable than their different forms or shapes. The various metamorphoses which the common tea-pot has assumed, cannot be outnumbered by old Proteus himself.

Here was the high tea-pot and the low tea-pot; the tall, straight, and slender; and the short, globular, and thick; the round, the oblong, and the angular; the tea-pot with feet and without feet; the tea-pot with a long spout, a short spout, a middling spout, and no spout at all, but a mere nozzle like a water-pitcher. The handles and lids might also be described, but I forbear. A pair of small bottles, once the property of Queen Anne; and two pieces of jasper china, resembling shells, struck me as being beautiful. The whole of this vast and curious collection was presented, by the virtuoso who made it, to the present Duke, as an appendage to Blenheim.

It would be wrong in me to quit this place without mentioning the only *good thing* which I have heard of the Marlboroughs. Just at the edge of the park, and close to the town of Woodstock, one of the Dutchesses has erected and endowed a small but neat asylum, for the retreat and support of poor widows. Not more than ten in number can be received at one time.

About six o'clock in the afternoon, I got up on the outside of a coach, and in an hour found myself at Oxford. My *luggage*—for this is the name, as I should have mentioned before, given to a traveller's trunk, bag, cloak, &c.—being safely deposited at my room in the *Angel*, I procured a guide-book at one of the shops, and commenced an examination of this very interesting place. Hurried by my curiosity from one magnificent college to another, I found myself, after nine o'clock, wearied, in the dark, and at some distance from my lodgings. Of all that I have yet seen, Oxford, on the whole, is the most imposing. The antiquity, splendour, and classical history of its numerous colleges and halls; the academick groves along the river Isis, crowded with students in black gowns and square caps; its churches, with tall, graceful steeples, and painted windows; its libraries, statues, and monuments to the learned and the good—completely overcame me.

Wednesday, June 3.—I had the pleasure of meeting at the Angel, this morning, some of my Philadelphia friends, who came over with me in the Algonquin, and who were now here with the same views as my own. We therefore examined some of the wonders of this place together. The Bodleian Library and Picture Gallery, under the same roof, occupy a number of very large, old, and shabby rooms. Libraries are things which excite but little interest to a traveller in haste, as the outside of books can only be inspected. No books are suffered to be taken out of this library by any one. That it is continually and rapidly increasing in size may well be supposed, as a copy of every work published in the country is claimed as a matter of right. Purchases and donations are also frequently made. There are many portraits of distinguished individuals suspended among the books, and among the rest, that of Sir Thomas Bodley, the munificent founder of the establishment. The picture gallery contains a number of articles highly interesting; none of them to me was more so, than the original portrait of Archbishop Cranmer, who was *martyred* on a spot visible from one of the windows. I stole away from my friends, and gazed for a moment by myself on the awful spot where this martyr expired. As the fire seemed burning before me, I could almost see him, voluntarily and fearlessly thrusting his hand into the flame, that he might himself destroy that which had once been the instrument of disgrace to his holy religion. An original portrait of Mary Queen of Scots, and from which most of the representations of that criminal and unfortunate woman are taken, is very fine. The Schools of Athens, might be examined for an hour with pleasure; but I must hasten from this place to the Radcliffe Li-

brary, which is a large circular building, ornamental even to the city of Oxford. Here books, statues, and paintings, alternately caught my wandering and wondering eyes: the superb room which contains these things is under a dome 80 feet from the floor. Here, in 1814, the present king George IV., the late Emperor of Russia, and more than 200 guests caroused. The street called High street, is truly magnificent in its buildings: here many of the finest colleges are located. Queen's College, which is in this street, nearly opposite my lodgings, is really magnificent; it forms a kind of oblong, 300 feet by 200; over the principal entrance there is a fine, open, ornamented cupola, in the middle of which is the statue of Queen Caroline: there are also a number of statues arranged along the pediments of the building in front, but I shall not attempt to describe any more of these famous structures. In all of those I examined, you enter by a large gate in the walls of the building, which opens into a hollow square or area, from which you pass to the different apartments. Some of these squares are quite pretty, being ornamented with shrubbery and neat gravel walks. There are 19 colleges and 5 halls, besides many churches and other splendid publick buildings. These, as you pass from one street to another, attract, and detain your attention for some time, by their ancient and magnificent style of architecture, by their painted windows, curious ornaments, lofty spires, and a thousand other costly and antique decorations.—There are about 5000 students in Oxford at this time; and excepting the square hat, they look, and behave, as far as I could judge, just as our students used to do at Princeton. There are guides, or men who will show you, for a *fee*, every thing worthy of notice here—and not only in this case, but in all others of a similar nature, it is best to settle the amount to be paid beforehand. I regretted very much, that we arrived the day after a fine lecture was given by one of my favourite poets, Professor Millman. About 12 o'clock I departed from Oxford with regret, knowing that I left behind me much that deserves notice, entirely neglected, or at least hastily seen; this, however, has been the case in all the places I have visited. As it was a fine day, I mounted on the outside of the coach, and enjoyed, during my whole ride to London, which was my next stopping place, a full view of a most interesting country. After leaving Oxford some miles, we ascended a hill, which is thought very high in this part of the world, and on the top of it, I had one of the finest prospects I ever beheld; it certainly comes next to the view from the Pine Orchard, on our Catskill mountain. On some parts of the road I noticed a number of workmen, digging up the soil for *flints*, which they found in great abundance, and with which the road is repaired. We passed a number of small towns, and then came to Uxbridge, a place of some magnitude. Here we met a number of vehicles, on their way to the Ascot Heath races, where his Majesty is expected to be present, as is usual with him; but neither he nor the races will take me to Ascot. In the neighbourhood of Uxbridge, once lived that glorious patriot, who, amidst the greatest dangers and temptations, braved even death itself in defence of his principles, and who has been immortalized by Gray in the following lines:

Some village *Hampden*, that with dauntless breast,
The little tyrant of his fields withstood.

From Uxbridge to London, I was disappointed in not seeing it more thickly settled; till within two miles of the metropolis, you might have supposed yourself on the Frankford road, going to Philadelphia; but Kensington Gardens and Hyde Park being passed, you are soon involved in the busy hum of men and horses. The idea of entering Lon-

don, when afar off, had often caused my blood to thrill in my veins. The thought of visiting the place where lived the good, the great, and the glorious, had for a long time been the occasion of most delightful emotions. I was therefore surprised to find myself calm and almost unmoved, as our coach rapidly rolled over the pavements of this great city. Its magnitude made no impression upon me, and the streets did not seem to be much more crowded with men, and horses, and carriages, than those of our large cities at home. After rattling over the stones for about a mile, the coach set me down in the yard or court of the *Bull* Inn, in Holborn, amidst a crowd of wagons, horses, and noisy servants, puddles of dirty water, and heaps of filth. The house, however, we found tolerably comfortable, and we therefore determined to remain until to-morrow, when I hope to get settled at permanent lodgings for some weeks. Here, then, thought I, as I threw myself on a sofa, in an upper room, here I am in this great London, the object of so much desire, and of so many dreams of pleasure, both by day and night. To have arrived here in good health, and without any accident, was a subject of heartfelt joy and religious gratitude. Though it was evening, I sallied forth with an English gentleman and his beautiful daughter, with whom I became acquainted in the coach, to see St. Paul's church, in the neighbourhood. We found it, however, too dark and smoky, to discover any thing more than a vast and lofty pile; and a heavy shower of rain beginning to fall, we took shelter in our lodgings for the night.

(*To be continued.*)

ON INTEMPERANCE.

(*Continued from page* 403.)

What remains to be offered on the subject of this Essay, may be comprised in an answer to the inquiry, How can intemperance be checked?

The plans for promoting temperance may be reduced to two general classes. The one of these proposes to reclaim the intemperate, and may be called the *remedial* system: The other which may be called the *preventive* system, aims at keeping those temperate who have not yet contracted the ruinous habit. These systems have some points of contact, but we have explained, as we believe, the *primary* object of each.

The *remedies* proposed are partly moral and partly medicinal. To the application of the former of these, no one can object. He may doubt its efficacy, not because he is distrustful of its virtue, but because of the difficulty, amounting in many cases to impossibility, of making a fair experiment. The utility of the latter of these remedies, may be more seriously questioned. The cures, it is to be feared, are but partial and temporary. Will the benefit to society equal the injury? A salutary *fear* deters many from the slippery paths of temptation—Will not this fear be lessened, if a supposed remedy be at hand, though the vice be fully contracted? We do not mean to express a decided judgment, but these are questions which ought to be seriously pondered.

If any be reclaimed from intemperance, whether by medical or moral applications, we are not disinclined to rejoice; but we must be permitted to "rejoice with fear and trembling." The samples of entire and permanent restoration are, "few and far between"—

Apparent rari nantes in gurgite vasto!

The *preventive* system proposes an immediate and total abstinence from ardent spirits, unless for purposes strictly medicinal. No intemperate man need felicitate himself on the prospect of a gradual reformation; for such an event has rarely, or perhaps never occurred.

When an artery is ruptured, the skilful surgeon applies a ligature—the circulation must be *stopped* not diminished. The prescription, to those who are fond of ardent spirits, and to those who are not, is the same: To the one class the sacrifice is necessary, to the other class, it is easy.

The preventive system, however, has no direct reference to the case of the drunkard. It regards intemperance as a spreading conflagration, which will probably destroy the tenements now held in its embrace. It proposes to save those mansions which are beyond the present influence of the devouring element, by removing such intervening objects as may minister fuel and widen the devastation.

The important problem which the preventive system proposes to be solved, is not, how shall drunkards be made sober? but, how shall sober men be saved from habits of intemperance! If all who are now temperate continue so, there will not probably be a drunkard on earth at the expiration of twenty years!

O mihi tam longæ maneat pars ultima vitæ,
Spiritus, et quantum sat erit tua dicere facta!

After much painful and prayerful investigation, the problem has been solved as follows:—*An entire abstinence from ardent spirits, is the only effectual mode to prevent the spread of intemperance!* The noxious tree must be destroyed at the root. To lop off the branches, is to spend our labour in vain: The tree is soon as luxuriant as before, and its poisonous exhalations as abundant. Let the friends of good order and sobriety combine together in the manner here recommended, and we have no fear as to the result. All who are now intemperate were at one time sober, and had they adopted the principle here recommended, would have been sober at this time; but by using the article occasionally, and moderately, and daily, they have bound themselves in fetters stronger than adamant.

It is but four or five years since the first society was organized, on the principle of total abstinence. Previously to that period, much had been said and written on the subject of intemperance, and with great ability, but the evil had increased, and was every where increasing to an alarming degree. Since that period, the effects produced, abundantly warrant the confidence we feel in the principle of total abstinence. We gather from the last Report of the American Temperance Society, that the amount of ardent spirits consumed in New England, has been lessened one-half. Many townships, and even entire counties, have almost entirely discontinued the use of the article, and in the town of Plymouth, the sale of ardent spirits has decreased in four years from $9000 per annum, to $500! The resolutions adopted by numerous publick bodies, such as Juries, Grand-Juries, Medical Societies, Presbyteries, Conventions, Members of the Bar, &c., and the inquiries instituted by our state and national Legislatures, evince an interest on the subject never before expressed. Seldom have legislators been better employed, than in adding to salutary statute, the sanction of personal example in this matter. The call to perseverance in this righteous cause, is loud, and the stimulants powerful.

It may be proper to mention in this connexion, that the *preventive* system has already *reclaimed* more drunkards, than any system which has ever been adopted, within the same short period. One single society in New Jersey, and that but a small one, has hopefully reclaimed fifteen, several of whom were notoriously intemperate! This proves, that those who attempt to do good in a proper manner, and with the necessary perseverance, will generally do more than they even contemplated.

We now invite the reader's attention, to what is called "the moderate use of ardent spirits." In regard to this practice, which has so many advocates and prevails to such extent in our country, we have two considerations to present.

1. The practice is a *dangerous* one.

"The moderate use of ardent spirits," is a phrase exceedingly indefinite in its signification. Every man undertakes to explain it for himself, and restricts or extends its meaning, according to his circumstances and appetite. The phrase becomes more significant as he advances in years and ripens in ebriety. The draught is repeated morning, noon, and night, and perhaps once or twice in the intervals; but still, he partakes but "moderately" of the wholesome beverage. A manufacturer in a neighbouring county, who was in the habit of using the article "in moderation," endeavoured to dissuade the labourers in his employ, from using it to "excess," and was told in reply, that if a little were necessary for him, a little *more* was indispensable to them! He has since attached himself to a temperance society, and about 60 of those in his employ, have imitated his example.

Every man is disposed to trust his own heart, to rely implicitly on his own steadfastness. An insensibility to danger however, is not a very favourable omen. The man who needlessly exposes himself in a dangerous position, is likely soon to "stumble and fall, and be snared and taken." What he mistakes for bravery, is only rashness. Men who were as self-confident as he, and whose prospects a few years ago, were as flattering as his, now serve only as monuments of the folly of the course he is now pursuing. Is he a temperate man? so at one time were they: is he a man of refined and honourable feelings? they too at one time would have scorned what is disreputable or indecent. Is he the centre of interests too tender to be ever sacrificed—the staff which supports the tottering steps of an aged father and mother? Has he a wife and babes, like the vine and tendrils on the trunk, who lean on him as their support, and look to him as their pattern? By the very course he is pursuing many have deceived themselves, who finally brought down the grey hairs of their parents with sorrow to the grave.

The man, who partakes moderately and daily of ardent spirits, adventures his all upon a sea which is covered with wrecks, and over whose surface there broods a perpetual storm. The habit of intemperance is imperceptible in its advances—It is a moral Maelstrom, the motions of whose outer verge are scarce discernible: Its influence is outspread far and wide, and wo to the incautious mariner, who sleeps securely, because he is not within its foam, or deafened by its roar? This encroachment of the habit of intemperance, is easily accounted for. Ardent spirits are used as a stimulant. The excitement produced, is the gauge for estimating the quantity of stimulus taken. Each successive draught must be increased, or it will not stimulate the system to the same degree as that which preceded it: The continual decrease of susceptibility in the animal economy, must be counterbalanced by a proportional increase of the stimulating principle. A man's feelings in such a case, are a tolerably accurate test of the relative excitement produced, but not of the amount of stimulus taken; as a thermometer points out the *free* calorick of an object to which it is applied, but can give us no information as to that which becomes latent.

If there be a safe plan of using ardent spirits, it is that of measuring it rigidly, at every draught. A venerable man in this city, was in the habit for several years, of taking brandy for a chronick affection. The quantity was one table spoonful

rigidly measured, and never taken but at dinner. He has recently abandoned this small quantity, not from any conviction of injury from the practice, but on the principle of Christian philanthropy involved in our text.

"Let him who thinketh he standeth, take heed lest he fall." There is no habit so ensnaring as that of intemperance; none that grasps its victim with so firm a hold, or that blinds so completely, or governs with so absolute a sway: Like the tide encroaching on the shore at every flood, until the oak which once waved proudly on the beach, falls and floats, the sport of winds and waves. The victim is generally the last to apprehend his danger; he continues to drink "moderately," as he contends, after the "redness of his eyes," and the tremor of his hands, serve as an epistle of his guilt, known and read of all men.

Let us admit for the sake of argument, that an individual may use the article of ardent spirits without personal risk, still he cannot disconnect his doings and interests from those of others. His indulgence, if even harmless to himself, furnishes an example of dangerous tendency. He must admit, that many who once bid fair to be useful in their generation, have become intemperate in this way; and how can he sanction a custom which has been, and must continue to be, so injurious to many who adopt it!

"*I* am not chargeable, says one, with the misuse which others may make of an article." This point is not quite so clear as many imagine. We are warned not to be "partakers in other mens' sins." If we occasion or sanction a sin, we are not exempt from guilt. But we are now endeavouring to elucidate the principle of *philanthropy*, and not that of mere responsibility. We hope to spend our time to more profit, than in reasoning much, with such as are unwilling to abandon a practice plainly injurious in its general influence, because it does not injure them. A true philanthropist is not content to be exempt from manifest guilt. Neither will he confine himself to speculations and abstracts; but taking his fellow men as they really are, he will accommodate his measures wisely and conscientiously to their actual condition. It is his own fault, says one, in relation to the drunkard:—Be it so; still the man possessed of "bowels of mercies," will choose to deny himself, rather than to contribute, however indirectly and remotely, to the guilt and ruin of another. A man who stumbles in daylight, must ascribe it to his own carelessness; but they who throw the obstruction in his way, ought to be the last to proclaim his disgrace.

The moderate use of ardent spirits may be compared to a precipice, whose sides are steep and slippery, but bedecked with flowers. The unwary beholder persuades himself there is no real danger; hundreds have traversed it without injury: It is only necessary to plant the feet with care, and if any are precipitated, it is their own fault. Emboldened by this representation, multitudes engage in the hazardous enterprise. Mark the movements of the giddy throng: How many slide into the yawning gulf below! How few profit by the dire catastrophe! Can I climb the dangerous crag in safety? Perhaps: But as one regardful of the welfare of others, I dare not sanction so useless and dangerous an experiment.

2. The moderate use of ardent spirits is unnecessary.

It has been argued, that we might on the same principle abstain from food, because many eat to excess. This objection would be of force, if the article formed one of the necessaries of life, but if it rank only among the *luxuries!* every conscientious man ought rather to forego the enjoyment, than to be accessary, however remotely, to the desolations it occasions.

It is the opinion of some, that the use of ardent spirits invigorates the system, and serves as an antidote against cold, or heat, or disease.

We may readily admit, that intemperate men are languid until they receive their accustomed stimulus; but that sober men have less vigour than drunkards, or abstinent men less than those who partake in moderation, is certainly not a self-evident proposition. We shall always be led astray, if we deduce general inferences from single and special cases. When persons accustom themselves to a daily stimulus, the system accommodates itself to the practice; a peculiar habit is formed, and a temporary inconvenience is felt, when the ordinary stimulus is withheld; but no judgment can hence be formed, how such persons would feel, if the habit had never been contracted. Ardent spirits produce a momentary and powerful excitement, which many mistake for vigour. A raging fever produces a similar excitement. But a more than corresponding prostration supervenes; and this prostration, consequent on the use of ardent spirits, becomes permanent, unless the deleterious practice be discontinued until the system regains its natural tone.

The utility of ardent spirits as a medicine, we are not disposed at present to question: But, a man in health is in no need of medicines, and if he use them daily, he is in a fair way soon to need them, or rather to be beyond the need of them. To take them habitually, must unfit the system for receiving benefit when they might possibly be of service. If, in this matter, we ought to defer to the judgment of any class of men, it must be to that of the medical profession. Where the system has been prostrated by disease, ardent spirits are sometimes administered as a tonick—their use to be discontinued, like that of other tonicks, on the complete return of health. To a man in health, the article is supposed to be invariably injurious. On this point, the judgment of eminent medical men is believed to be nearly, if not wholly unanimous. The reader who has leisure, will find entertainment and benefit by perusing the Treatises of Drs. Bell of London, Rush of Philadelphia, Drake of Cincinnati, and the Reports of the most respectable Medical Societies in the United States.

If the subject were investigated philosophically, a similar conclusion would be arrived at. Nutrition is necessary to the permanent vigour of the system, and animalization must precede nutrition—a process almost wholly impossible to alcoholick liquors.

Experience is a still safer guide, and her testimony is, if possible, even less equivocal. We have on record, instances both numerous and well attested, of exposure to cold, and heat, and fatigue, and disease, where the results, without exception, are favourable to an entire abstinence from ardent spirits. The physician of the State Prison of Connecticut, reports, that not a solitary death occurred in the prison during the year 1828, and but one since its establishment in June, 1827. "This degree of healthfulness, says he, unexampled in the history of prisons, may be ascribed principally to three causes—Temperance, ventilation, and regular employment. Of 106 convicts, 90 have acknowledged themselves to have been intemperate, or are known to have been so. These prisoners were deprived of spirits at once, and without a substitute. Those individuals in whom the habit was long confirmed, suffered a temporary loss of appetite, and almost overwhelming anguish for the want of their accustomed stimulus, which seemed for the time, to supersede every other evil connected with their confinement. But by attentive watching, the use of coffee, and nutritious and wholesome diet,

the appetite was soon improved, and after a while greatly increased —the cravings for spirits gradually subsided; and after some time had elapsed, they acknowledged an improvement in their feelings, increase of bodily strength, and vigour of mind. These facts, it is hoped, will have an influence in correcting a very general mistake, that the peculiar diseases of drunkards, are liable to come on suddenly, if spirits are suddenly abandoned."

But ardent spirits are, at least, an antidote against severe cold? The use of ardent spirits for such a purpose, reminds one of the slothful man in mid-winter, who burns the flooring and roofing of his hut, in order to warm himself! While the unnatural excitement produced by ardent spirits continues, the system is less sensible of cold, though perhaps not less affected; but at best, the excitement very soon subsides, and leaves the individual more debilitated, and more liable to the cold than before. In numerous instances it has been found, that those who practice entire abstinence from the use of ardent spirits, are able to endure more intense cold and for a longer time, than any other class of persons. I shall not repeat those cases already well known, but mention one or two which have not yet been made publick. A gentleman of this city informed me, that a vessel which he commanded, about 20 years ago, was wrecked on the coast of Nova Zembla, during severely cold weather, and the only members of the crew who remained uninjured by the frost, were three who never used ardent spirits. A "Coaster" was wrecked on Cape May a number of years ago, during very cold weather. The crew were frozen to death, with the exception of three, and these were found to be the only persons on board, who had abstained from the use of ardent spirits. Of this I was informed, on the authority of a very respectable old gentleman, who was present at the time.

If then the moderate use of ardent spirits be a *dangerous* practice—dangerous to ourselves, dangerous in its influence on a world predisposed to sin and ruin: If it be an *unnecessary* practice to our being, or even to our well-being; not serviceable against cold, or heat, or fatigue, or disease—we leave it with every one who pretends to "fear God and work righteousness," to decide for himself, how he can acquit himself of guilt, in sanctioning this pernicious custom.

EXTRACT FROM THE SPEECH OF THE REV. DR. PHILIP.

The speech from which the following extract is made, was delivered at a special meeting of the London Missionary Society on the 9th of June last. We give it to our readers, as a rare specimen of eloquent address, and a powerful statement of important truth, uttered under the influence of ardent Christian feeling.

"I look to the disciples as they were assembled to wait for the outpouring of the Spirit, which was the promise of the Saviour. At that period, the whole church might have been numbered by a child, and the place they occupied might have been measured by inches. In obedience to the command of God, they went forth without wealth, without worldly connexions—and the idols of the nations, the philosophy of Greece and Rome, the prejudices and antipathies of the human heart, and the opposition of the most powerful empire that was ever established upon earth, bowed down before them. Paganism was once the prevailing religion of Europe, and of the land in which we live. It was once in as full possession of the high places and strong holds of this country, as it now is of Africa, of India, and of China. It was successively attacked and conquered by the arms of divine truth, and the weapons of our warfare have lost none of their heavenly temper; they are, through God, as mighty as ever to the pulling down of strong holds and of every thing that exalteth itself against his power.

"The genius of Christianity, which is from God, like the solar fire, moves, in a sphere of its own, far above earthly things, while it penetrates our mundane elements, without being contaminated by them; it gives beauty and loveliness to every object and to every scene, to which it imparts its life-giving energies, and over which it pours its celestial radiance. It has been said by philosophers, that so admirably is the earth balanced, that were but a fly to alight upon it from another sphere, its motion would be disturbed. We know, that every thing is affected, when once touched by the spirit of Christianity. It touches the heart of the proud man, and he becomes humble as a little child; it touches the heart of the sensualist, and he becomes pure and heavenly; it touches the affections of the covetous, and he becomes liberal: it touches the hearts of the revengeful and the malicious, and they become forgiving and loving: it touches the chains of caste, and they melt; it touches the idols of the heathen and they fall to the ground, like Dagon before the ark of God; it throws its light upon the atmosphere of the regions of idolatry, and the lurid glare of superstition is dissolved; it touches the fetters of the slave, and they fall off; it touches the ruthless despotisms of the earth, and at its touch, they wither; it touches the hearts of savages, and they take their places among civilized men; it sends down its fructifying showers on the barren wilderness, and it blossoms like the rose; it smiles upon the desert, and the inhabitants of the rock, the wandering bushmen sing for joy and shout from the tops of their mountains; it touches the hearts of our senators, and a Wilberforce and a Buxton are raised up, to interest a generous nation in Africa's wrongs; it touches the hearts of our statesmen, and they stretch the shield of their protection over the defenceless and the oppressed; it touches the heart of the philanthropist, and the prisons are visited, the depressed are raised, the neglected are remembered, the wounds of the broken-hearted are bound up, the vicious are reclaimed, and the prodigal son is restored. It touches the heart of the Missionary, and he goes forth, forsaking country, friends, and ease, to preach among the Gentiles the unsearchable riches of Christ —to tell them that sin is atoned for, that death is abolished, that God is in Christ reconciling guilty men to himself, and that the kingdom of heaven is now open to all who believe. It touches the hearts of a few individuals in Manchester or in London, and the standard of contribution is elevated, our exhausted treasury is replenished, and from the confluence of a thousand streams, the tide of Christian benevolence rolls its fertilizing waters over the parched earth. It, like the Divine Spirit at the creation of the world, now sits brooding on the moral chaos, placing the lamp God has ordained for his Anointed, in the firmament of the church, dividing and dispersing the waters of life over the whole face of the globe, clothing with moral verdure the ground, before prolifick in nothing but crimes, and preparing the earth for that period, when men shall be restored to the image of their Maker, and when the great Creator shall again pronounce all his works to be good, and the angels shall again shout for joy, and all the creation shall take up the song—'Alleluia, Alleluia, Alleluia, the Lord God omnipotent reigneth!'"

Review.

CHRISTIAN CHARITY EXPLAINED; *or the Influence of Religion upon Temper stated; in an Exposition of the thirteenth chapter of the first Epistle to the Corinthians. By John Angell James, author of the Christian Father's Present, &c. pp.* 283. *New York.*

THE FAMILY MONITOR; *or Guide to Domestick Happiness. By the same.*

It has long been a subject of regret, that we are in possession of so few works on practical piety. While science and literature have engaged in their cause the most gifted of our race, and religious controversy has employed an amount of talent and erudition truly amazing, devotion, of all subjects the most important, has seldom engaged the attention of vigorous minds, and hence we have but few works, the tone of whose piety, and the excellence of whose execution, render them worthy of extensive circulation and repeated perusal. The qualifications necessary to the production of such

works, seems not to have been understood. That vigour of mind, clearness of thought, a knowledge of human nature and Christian experience rarely to be found, are requisite, seems never to have occurred to the higher order of pious minds; otherwise, they would not have left this task to men whose piety we may reverence, but whose mental endowments we cannot admire. These have produced volumes, excellent indeed, as to their spirit and design, but limited, if not sometimes unpropitious in their influence, on account of the faultiness of their execution. We fear they have increased the disinclination of men of cultivated minds to the religion of the heart. We believe indeed that the opposition of human nature to the self-denying truths of the gospel is such, that no method of presentation can insure them a cordial reception; yet when these truths are presented in a manner in some degree worthy of their excellence, they will command respect, will cause their moral beauty to be felt, will soften prejudice, and overcome, at least open and active opposition to religion, and the benevolent enterprises it awakens.

Again, we fear that among the pious, it has hindered the progress of the human mind. The reading of the ardently pious is often confined almost entirely to practical works. Now, if these are the productions of inferior minds, of minds incapable of exciting a desire of knowledge, of fathoming the human heart, of ascending to "wide and all-reconciling views of God and his works," their influence must be to check, rather than to accelerate the development of mind. The effect of this, in diminishing both enjoyment and usefulness, is apparent. For the greater our thirst for knowledge, the more extensive our acquaintance with the worlds of matter and of mind, the more exalted will be our conceptions of Deity, and the more deep and thrilling our gratitude and love. In every object in nature—in the flower that blooms at our feet, and the stars that glitter in the firmament, in the softness of the breezes of summer, and in the majesty of the winter storm, we behold the hand of Him who created all things by the word of his power, and who crowneth our lives with loving kindness and tender mercy. Hence, a "Deity beloved" is ever present to us; and the tendency of this to increase our enjoyment, need not be enlarged on. The same mental expansion that so much promotes our happiness, promotes also our usefulness. We can take more extended views of human suffering, and are prepared to form more comprehensive and efficient plans for its relief, and for the extension of the Redeemer's kingdom. The reason why men of powerful minds have accomplished so little is, that they were in advance of the age. The friends of the cause they were engaged in, could not look far enough into futurity to enter into their views.

From these remarks, we see what reason we have to regret, that any cause connected with religion should have operated to check that enlargement of mind, which affords the means of so much happiness and usefulness. It also teaches us duly to prize an author possessed of the qualifications requisite to the production of a quickening work, for such we deem the volume before us.

Mr. James is probably known to many of our readers, by his "Christian Father's Present," a little work of singular excellence; but we hope he will be known to many more by his "Christian Charity." It is a subject on which we most needed a treatise. No duty is more strongly enjoined in the scriptures than charity or love, yet there is none we are more prone to neglect. Peculiarly are we liable to do so now, that Christians are divided into sects, and when there is so

much zeal and activity in the enterprises of the day. There is great danger lest the cardinal virtues of humility and love should be forgotten, amid the excitement of publick exertion. Our author, after noticing the occasion of Paul's description and enforcement of Christian charity, its nature and indispensable necessity, proceeds to dwell separately on its properties, as enumerated in the chapter which forms the subject of the work. Throughout, there is exhibited a warmth of devotion, a purity of taste, a justness of thought, and a simplicity and elegance of style, which renders it a fit companion for every Christian, of whatever degree of mental cultivation he may be possessed. We will extract a few such passages as may give a fair specimen of the style of execution.

Speaking of the danger of being deceived in regard to our piety, he writes—"To be led on by the power of delusion, so far as to commit an error of consequence to our *temporal* interests—to have impaired our health, our reputation, or our property, is sufficiently painful, especially where there is no prospect, or but a faint one, of repairing the mischief: yet, in this case, religion opens a balm for the wounded spirit, and eternity presents a prospect, where the sorrows of time will be forgotten. But, oh! to be in error on the nature of religion itself, and to build our hopes of immortality upon the sand instead of the rock; to see the lamp of our deceitful profession, which had served to amuse us in life, and even to guide us in false peace through the dark valley of the shadow of death, suddenly extinguished as we cross the threshold of eternity, and leaving us amidst the darkness of rayless, endless night, instead of quietly expiring amidst the blaze of everlasting day! Is such a delusion possible! Has it ever happened in one solitary instance! Do the annals of the unseen world record one such case, and the prison of lost souls contain one miserable spirit that perished by delusion! Then what deep solicitude ought the *possibility* of such an event to circulate through the hearts of all, to avoid the error of a self-deceived mind? Is it possible to be mistaken in our judgment of our state? Then how deeply anxious ought we all to feel, not to be led by false criteria in forming our decision. But what, if, instead of *one* case, millions should have occurred, of souls irrevocably lost by self-deception! What if delusion should be the most crowded avenue to the bottomless pit! How shall we explain, much more justify, that want of anxiety about their everlasting welfare—that destitution of care to examine into the nature and evidences of true piety—that willingness to be impo-ed upon, in reference to eternity, which many exhibit!—pp. 39, 40.

Speaking of the grounds on which some rest their hope he says—"It is certain, that more importance is oftentimes attached to 'sensible enjoyment,' as it is called—to lively frames and feelings—than belongs to them. There is a great variety in the constitution of the human mind, not only as it respects the power of thinking, but also of feeling: some feel far more acutely than others; this is observable, separate and apart from godliness. The grace of God in conversion, operates a moral, not a physical change; it gives a new direction to the faculties, but leaves the faculties themselves as they were; consequently, with equal depth of conviction, and equal strength of principle, there will be various degrees of feeling, in different persons: the susceptibility of the mind to impression, and its liability to vivid feeling, were there before conversion, and they remain after it; and oftentimes the lively emotion produced by affecting scenes, or seasons, or sermons, is partly an operation of nature, and partly of grace. A man

may feel but little, and yet, if that little lead him to do much, it is great piety notwithstanding. Of two persons who listen to an affecting tale, one is seen to weep profusely, and is overwhelmed by the story; the other is attentive and thoughtful, but neither weeps nor sobs. They retire: the former, perhaps, to wipe her tears, and to forget the misery which caused them; the latter to seek out the sufferer, and relieve him. Which had most feeling? the former. Which most benevolence? the latter. The conduct of one was the result of nature, that of the other the effect of principle."—p. 44.

The following are his remarks, at the close of the section on the *kindness of love*.—"What a fascinating character is the man of distinguished kindness! he is invested with indescribable loveliness: he may not have the glory in which the patriot, the hero, or the martyr is enshrined; but he is adorned in no common degree with the beauties of holiness. He carries about with him the majesty of goodness, if not the dominion of greatness. The light of his countenance is the warm sunshine, to which the spirits of grief repair from their dark retreats, to bask in its glow; and his gentle words are like soft melody, to chase away the evil thoughts from the bosom of melancholy, and to hush to peace the troubled reflections of the distempered mind. As he moves along his career, distributing the unexpensive but efficient expressions of his regard, it is amidst the blessings of those that are ready to perish, and the notes of the widow's heart, which he has turned to joy. When he comes unexpectedly into the company of his friends, every countenance puts on the appearance of complacency, and it appears as if a good genius had come among them to bless the party; as he looks round on the circle, with the smile of beneficence that has found an abiding place on his brow, he presents the brightest resemblance to be found in our selfish world, of the entrance of the Saviour among his disciples, when he said, 'Peace be unto you,' and breathed upon them the Holy Ghost."

The above, we think, afford a fair specimen of our author's manner. We earnestly recommend to our readers the perusal of the whole work, and the practice of the duties it treats of. Peculiarly important at this time is it, that the friends of religion should exhibit to the world the graces of Christian love. Though infidelity has as yet made but little open opposition, yet it exists in our country to a greater extent than is generally imagined, and will, ere long, appear in a manner which few are prepared to conceive of. How necessary, then, that the reality of religion should be attested by the lives of its professors.

On this subject, let us listen to our author. "Christians, the character of religion is entrusted to our keeping, and we are continually defaming it, or raising its reputation; and are either betraying it into the hands of our enemies, or conciliating their esteem towards it. It is high time for us to be more aware of our responsibility; high time for us to consider that we are perpetually employed, in increasing or diminishing the ignominy of the cross. The good conduct of professors is a converting ordinance, and an edifying one too. 'Let your light so shine before men, that they, seeing your good works, may glorify God your heavenly Father,' 'Shine as lights in the world, holding forth the word of life.' How? Not by an attachment to doctrine merely: no, the light of truth will do nothing without the light of love. A fiery zeal for truth, unaccompanied by love, is the meteor that misleads, or the lightning that kills, or the eruption that overwhelms or consumes; all of which men are afraid of, and retire from: but a zeal for truth,

which is accompanied by benevolence, and produces it, is like the orb of day,—men come to its light, and flock to the brightness of its rising."—p. 276.

Another work for which Mr. James deserves the thanks of the publick, is THE FAMILY MONITOR. Its subject is one to which few writers of power have directed their attention, yet it is one of incalculable importance. If men are ever made virtuous and useful citizens, it must be at home,—if a nation be reformed, there must be a reformation in each domestick circle; for a nation "is nothing more than an aggregate of a number of families." As "domestick society is the seminary of social affections, the cradle of sensibility, where the first elements are acquired of that tenderness and humanity which cement mankind together;" whatever leads us to reflect and feel, and consequently to act on this subject, is worthy of attention. Mr. James's views we fully approve, and wish that the sentiments of his refined and feeling mind might become the sentiments of all. It is not necessary for us to present an analysis of the work; let it suffice to say, that our author has delineated our duties in the various relations of life, with a justness, beauty, and power, which we do not remember to have met with in any writer on this subject. The importance of the subject, and the ability of its performance, will, we trust, secure to this volume an extensive circulation.

SHORT NOTICES OF RECENT PUBLICATIONS.

HENRY'S COMMENTARY ON THE BIBLE—*Stereotype edition.* 6 *vols. royal* 8*vo. Towar and Hogan, Philadelphia.*

More than a year has elapsed since the publication of the first volume of this work, and we now feel it to be a duty to notice the completion of the best edition, of the best popular Commentary in the English language—for such, in our judgment, is the book which we here announce. It would be a work of supererogation—a work with which we have no fellowship—to launch out into the praise of Henry's Commentary. We shall, therefore, only say, that it is now preceded by an interesting and excellent preface, written by Professor Alexander, of the Theological Seminary at Princeton, expressly for this edition; and that its typographical execution gives it a decided superiority over any other that we have seen, or that we believe to be in existence.—The paper, type, accuracy of impression, and binding, are all excellent, beyond any European edition that has fallen in our way. The expense to the enterprising and meritorious publishers must have been very heavy; and when we think of the rich treasure of religious instruction and entertainment which they have been instrumental in laying open to the American publick, we do think that the ministers of the gospel in the United States, and especially those of the Presbyterian and Congregational denominations, ought to take some pains to promote the extensive sale and circulation of this work—which is put at as moderate a price, we believe, as the expense attending it would in any wise permit.

ESSAYS ON THE EVIDENCES, DOCTRINES, AND PRACTICAL OPERATION, OF CHRISTIANITY. *By Joseph John Gurney. Large* 12*mo. pp.* 397.

In our fourth volume, page 318, we made pretty copious extracts from an article in the Eclectic Review, relative to this work. We added, at the same time, a number of our own remarks; and expressed a wish that the Essays of Mr. Gurney might be reprinted in our country, as an antidote to the infidel opinions of Elias Hicks, which were then becoming current, and which have since produced a very serious schism in the Society of Friends. Our wish, as to the republication, has been gratified; and as Mr. Gurney is a man of high standing among the English Quakers, perhaps our hope may also be realized, that his Essays may have an effect to correct the monstrous errors of many, who claim to be of that denomination in our country. Whether this effect be produced on the Hicksites or not, we have no doubt that this book will do good. It is the production of a man of real learning, of masculine intellect, and as far as these Essays go, of orthodox sentiments. We do not mean to say that our own opinions are in all respects coincident with those of Mr. G., but we cordially recommend his work to our

readers; and that they may know the nature of the subjects discussed—and we can assure them that each discussion is ably conducted—we add the table of contents—The volume has passed through three editions in Britain.

Table of Contents.—Essay I. On the probability of a Divine Revelation to mankind, and on the genuineness of the New Testament.—II. On the credibility of the New Testament, and on the evidence of Miracles.—III. On the evidence of Prophecy.—IV. On the internal evidences of Christianity.—V. On the Divine authority of the Holy Scriptures.—VI. On the scriptural account of the Supreme Being.—VII. On the union and distinction in the Divine nature.—VIII. On the scriptural account of the spiritual Adversary.—IX. On the scriptural account of Man.—X. On the scriptural account of Jesus Christ.—Part 1. On Christ in his pre-existence.—2. On Christ during his abode on earth. 3. On Christ in his reign.—Essay XI. On the Redemption of Mankind.—Part 1. On the scriptural doctrine of Atonement.—2. On the merits and advocacy of Christ.—3. On the scriptural doctrine of the Spirit.—Essay XII. On Faith and Obedience.—Part 1. On Faith.—2. On Obedience.—Conclusion.

A Discourse *delivered before the Trustees, Faculty, and Students of Rutgers College, at New Brunswick, New Jersey, on Tuesday, the* 14*th of July*, 1829, *the day preceding the Annual Commencement. By John Sergeant, L. L. D. Honorary Member of the Philoclean Society.*

In some European countries, particularly in Germany, it is no uncommon thing for a young man of good talents, at the age of twenty-five, to be well acquainted with six or eight, or perhaps ten languages, besides having at his command a mass of general literature, and a thorough knowledge of some one branch of liberal science. How does this happen? It is not so in the United States. A man with us would be considered as a prodigy who should, at the age we have specified, have made the acquisitions we have mentioned. Have the Europeans then, better native powers than the Americans? We confidently say, No—They have a better system of education, and this alone makes the wide difference. In Europe, it is not considered as any thing extraordinary for a boy between twelve and fifteen years of age, to be able to read any part of any Latin or Greek author, with readiness, and to speak and write French, and perhaps Italian and German too, without hesitation. These attainments leave him, say six years, before he is his own master, for making farther progress; and for making it, let it be observed, with habits of study and with the advantage of what he already knows, which carry him forward with an accelerated velocity that is altogether astonishing. With us, the defects of our system of education, absolutely forbid such advances and attainments. In most instances education is not begun sufficiently early. But the great defects are—the want of good teachers, and the willingness of parents to submit their children to a right system of tuition. We have but few grammar masters who are at all qualified for their business, and perhaps fewer parents who are willing that their children should be rightly taught and governed. To get them through the grammar school, and through the college, in the shortest time possible, is the great desideratum. This affords an opportunity, which is greedily seized by teachers who are not half taught themselves, to deceive parents, not capable of judging for themselves, with promises of the speed with which their children shall be *fitted for college*, as they usually phrase it. But *fitted* they never are. They go to it, and often come out of it, not fit to enter the second class of a good grammar school. Among all the wicked and cruel deceptions practised in our land, we hardly know a greater, than this deception of parents, in regard to the early instruction of their children. It inflicts an injury as lasting as life; for it can never be fully repaired, even when discovered; because the precious season of youth has forever gone by. But the mischief does not end here. Teachers who are able and desirous to do justice to their pupils—and a few such we have, who will thank us for what we are now saying—are compelled to go contrary to their own judgment and wishes, that they may not so far violate popular feeling as altogether to lack employment. They too must hurry on their pupils, without as full a grounding in elementary principles, or nearly as much classical reading, as they know would be useful. Hence all our youth, without exception, enter our colleges and universities with far less preparation than they ought to have: And still the great object is to get through the academical course as soon as possible—to get a degree.—Nor is this the whole of the evil. The great body of youth who go to our universities, have been so little subject to any thing that can be called family government, and are borne out by their parents in such notions of their independence on their teachers, and their right to think for themselves, that they refuse to submit to wholesome control; and hence the right discipline and government of a college becomes impracticable. We

have thus glanced at some of the causes why education, with us, is so imperfect, and why the most of our youth are such inferior scholars to those of Europe—where the very best teachers abound, where long usage has established a right course of instruction, and where universities are founded, patronized and protected by the state. We love our country, and with all its faults and errors, we think it the best and happiest country in the world. But we know it would be much better and much happier, if we would consent to learn what education ought to be from the countries of our ancestors, and to practise what we learn. Nor do we despair of the republick, even in reference to this object. Our men of influence and high standing are getting to see the truth, and to become its advocates. We can scarcely tell the pleasure we have received, from reading the discourse which has led us to take this *long* notice of the work before us, when we intended it should be only a *short* one. We think we know something about the subject on which Mr. Sergeant has discoursed, and we really were surprised to find that, without ever having been a teacher himself, he understands it so well as he does. Let us have a few more such men, and a few more such discourses, and our education system will mend apace.

It would gratify us to quote a large part of this discourse, for nearly all of it is exactly to our mind. We must content ourselves, however, with two pretty long extracts. The first combats the foolish notion that a selection should be made in our colleges, of subjects adapted to the genius, taste, or views of each pupil, and that to these his attention should be chiefly, if not wholly confined. Mr. S., after reasoning, in his usual clear and convincing manner, on this topick, closes what he has to say on it, with the following paragraphs.

"But upon the plan that is now in question, who is to choose for the youth the studies he will pursue? Surely it cannot be gravely asserted, that, at the usual age of entering into college, the choice ought to be left to himself. Why has Providence committed the care of children to the affectionate intelligence of parents? Why have human laws provided for them tutors and guardians? Why have schools and seminaries of learning been established, and courses of education and discipline prescribed, but to give them the benefit of that experience and knowledge which they do not themselves possess?

"To suppose that a youth, at such an age, is competent to decide for himself what he will learn, and how much he will learn, is to suppose that he has already had the experience of manhood, under the most favourable circumstances—that he is competent to educate himself—nay, that he is already educated—and instead of needing instruction, is qualified to impart it to others. Is the choice then to be made by parents? To them it undoubtedly belongs, as a right, to determine for their children, whether they will send them to college or not—but there their authority terminates. It cannot be pretended that every parent, or that any parent has, or ought to have, or can have a right to decide upon the discipline and instruction to be adopted in a college, though he has the power of withdrawing his child, if he think fit to do so.

"Admitting parents to be fully competent to resolve a question of so much depth and difficulty—as many unquestionably are—and admitting, too, that their views are more wise and accurate, and entitled to greater deference than the collected and continued wisdom which has devised, and which preserves the system in being, still it would be obviously impracticable to indulge them. There could not, in such a case, be statutes, or laws, or discipline, or system. In short, there could be no government. To some, it may seem harsh, but it is believed to be perfectly true, that when a youth is once placed in a college, selected after due deliberation, the less interference there is on the part of the parent, except in cases of manifest wrong done to him, (which rarely or never occur in our principal institutions,) and the more unreservedly the pupil is committed to the authorities of the institution, the better it will be both for parent and child.

"Above all things, a parent should sedulously guard against the introduction of doubt into the mind of a student, of the justice and necessity of the authority exercised over him, or of the excellence of the studies he is required to pursue. Such doubts must inevitably produce insubordination and indolence, and will end in the disappointment of his hopes. Enthusiastick and ardent zeal, an estimate even exaggerated, of the excellence of a given pursuit, amounting almost to folly in the judgment of bystanders, are the needful stimulants to successful enterprise.—Nothing great is achieved without them. The heart must go along with the understanding. A strong passion must take possession of the soul, inspiring it with warmth, and with enduring energy, and unconquerable resolution; so that all its faculties may be fully and steadily exerted, and overcoming the vis inertiæ of our nature, and deaf and blind to the temptations that would seduce it from its course, it may press forwards continually towards the prize which

is to be the reward of its toils. Such ought to be the feelings of the youth who is favoured with the opportunity of a liberal education. Devotion to his studies, as excellent in themselves, affectionate respect for his teachers, as faithful guides and impartial judges, an honourable competition with his equals, in virtuous exertion, and a conscientious observance of the laws of the institution—these are the habits which will lay a deep foundation for the structure of future usefulness and eminence. The honours of the college, their first fruits, and their just reward, are the gratifying proofs of a capacity for further triumphs, and constitute the richest, and most acceptable offering which filial duty can present as an acknowledgment and requital of parental care."

Mr. S. is an able advocate for classical literature. So much so, that it seems to us impossible that any man of understanding and improvement can read what he says on this point, and not adopt his opinion. We can give only the close of his argument, and it is also the close of the discourse.

"Sometimes it is objected, as it was by the Principal of an academy already quoted, that an acquaintance with these languages is 'ornamental,' but not 'useful.' The meaning of this objection depends upon two words, which, appearing to be exact, are, notwithstanding, as ambiguous, perhaps, as any in our vocabulary. They are often used without a definite sense in the mind of the speaker, and very seldom with any certainty of the same understanding on the part of the hearer. If it were necessary to endeavour to be precise on this subject, we might be permitted to say, that in the opinion of many very intelligent people, nothing is properly ornamental that is not in some way useful. But when we have thus disentangled ourselves of one perplexing word, we are obliged to encounter another. What is useful, and what is not useful? Are mankind agreed about it? By no means. How, then, are we to determine what is useful? The answer seems to be this—we are to arrive at a conclusion by considering man in his various relations, and thence inferring, as we justly may, that every thing is useful which contributes to the improvement or the innocent gratification of himself or of others, or qualifies him more effectually or acceptably to perform his duties. Does any one object to those exercises of youth, which give a graceful carriage to the body? Are they not admitted to be useful? And is it less important to give a graceful carriage to the mind? Are good manners, the external graces, worthy to be cultivated, because they give pleasure to others? And are the graces of the intellect to be entirely neglected? Is the generous youth to be told that nothing is necessary but to be able to compute the cost of fifty bushels of corn? The proprieties, and even the elegancies of life, when they do not run away with the heart, nor interfere with the performance of serious duties, are well deserving our attention. But let it not be imagined that in thus insisting upon the general argument of experience—the greatest of all teachers—in favour of Classical learning, or in answering one or two particular objections, it is meant to be conceded, that it cannot be vindicated upon original grounds. It can be, and it has been, repeatedly and triumphantly shown, that these unequalled languages, which, as was long ago said of them, 'have put off flesh and blood, and become immutable,' are precisely calculated to perform the most important general offices of a liberal education, in a manner that no other known study will accomplish. They awaken attention—they develope and employ the reasoning faculty—they cultivate the taste—they nourish the seeds of the imagination—give employment to the memory—and, in a word, they discipline and invigorate, in due proportion, all the intellectual powers, and prepare them for orderly and effective exertion in all the varied exigencies which may require their action. Nor is this all. They lay the foundation of that learning which will abide with us, and increase our enjoyments in all the vicissitudes of life.

"But the limits of a discourse would be unreasonably transcended, by an attempt to enter into a more particular examination of this part of the subject. Nor is it necessary that I should thus trespass upon your patience, already so largely taxed—Abler heads, and stronger hands—strong in good learning—have been repeatedly employed upon the work—and I should only enfeeble their demonstration, by attempting to restate the process. As a witness, however, stating the result of his observations, confirmed by the observations of others, I may be allowed to say, that to a young man, entering upon the study of a liberal profession, a thorough groundwork of Classical education is like a power gained in mechanics, or rather it is the foundation wanted by Archimedes for his fulcrum! It gives him a mastery of his studies which nothing else can supply. Of its other influences, allow me to quote to you the testimony of a distinguished female, who, to uncommon opportunities united extraordinary genius and power of observation, and is entirely free from all suspicion of partiality. 'The English universities, (says Madame de Stael, in her 'Germany,') have singularly contributed to diffuse among the people of England that knowledge of ancient languages and literature, which gives to their orators and statesmen an information so liberal and

brilliant. It is a mark of good taste to be acquainted with other things besides matters of business, *when one is thoroughly acquainted with them;* and, besides, the eloquence of free nations attaches itself to the history of the Greeks and Romans, as to that of ancient fellow countrymen. * * * * The study of languages, which forms the basis of instruction in Germany, is much more favourable to the progress of the faculties in infancy, than that of the Mathematics and Physical sciences.' For this she quotes the admission of Pascal.

"Some part of the doubt, which, in this country, has been insinuating itself into the publick mind, is owing to the imperfect and insufficient manner in which the languages have been taught; or rather it should be said, in which they have been learned; for there has probably been at all times a disposition to teach them. Enough has not been acquired to fix a permanent taste in the student himself, or to demonstrate its value to others. The consequence is, that the graduate suffers his little stock to decay from neglect, and his parents and friends exclaim that learning is of no use. Another consequence is, that there is no scholar-like mind, to exert its influence upon the community, and operate upon the mass of publick opinion. The corrective is in more thorough teaching. It will require more time and more labour from the student. But time thus employed, will be well employed. And as to labour—if he desire to arrive at excellence of any sort, he can learn nothing better than how to apply himself with diligence to the work that is before him. There is a great deal of affectation in the world, of facility and expedition in the performance of intellectual tasks—of doing things quickly, and without preparation or exertion, as if by an inspiration of genius, and differently from those, who, by way of derision, are called plodders! It is a poor affectation. Sometimes it is maintained at the expense of sincerity, by concealing the pains that are really taken. Oftener it is only the blustering of conscious weakness and indolence. The highest and surest talent—that which will hold out longest, and often reach the greatest elevation—the only talent, I might almost say, which is given to man for intellectual achievement—is the talent of applying his faculties to produce a good result—that is, of labouring with success. No one need be ashamed of possessing, of exercising, or of cultivating it. The great lesson of life is to apply ourselves diligently to what is before us. Life itself is but a succession of moments. The largest affairs are made up of small parts. The greatest reputation is but the accumulation of successive fruits, each carefully gathered and stored. The most learned scholar began with learning words. Every day is by itself a day of small things. But the sum of our days, makes up our life—and the sum of our days' work makes up the work of our life. Let every one therefore, who would arrive at distinction, remember, that the present moment is the one he is to improve, and apply himself diligently to its improvement."

We hope that the practice, now becoming fashionable, of the most eloquent and best talented men of our country, delivering orations or discourses on commencement occasions in our colleges, will aid and expedite reform in the whole system of education,—as well as gratify the audiences they address, and do honour to the institutions they serve. Nothing is more worthy of the best exertions of the best powers that men possess, than the forming of the rising generation to intelligence, virtue and piety.

Literary and Philosophical Intelligence, etc.

Progressive Population and Extent of Russia.

In the year 1476, Ivan the Third, the last Grand Duke of Moscow, succeeded to the patrimonial estates of—

	Geo. sq. miles.	Population.
	18,208	with 6,000,000
In 1505, he died, bequeathing	24,238	— 10,000,000
1534, died the first Czar, Vassili IV. . . .	36,317	
1584, died Ivan IV.	144,040	— 12,000,000
1598, died Foedor I. . . .	140,416	
1615, Mich'l. Romanof . . .	237,933	— 12,000,000
1676, died Alexis	267,116	
1689, succeeded Peter I. . .	271,371	— 15,000,000
1725, died Peter the Great . .	280,379	— 20,000,000
1740, died Empress Anne, .	325,567	
1762, succeeded Cath. II. . .	325,609	— 25,000,000
1796, died Catharine	336,646	— 36,000,000

In 1825, died Alexander, bequeathing to his successor, Nicholas I. a territory of 5,879,900 superficial square miles, and a

population of 58,000,000 of souls; constituting an addition to the latter (in short, a career of conquest, begun and ended within little more than one quarter of a century) of twenty-two millions! We may throw in another two millions at least for the natural increase of the Russian population, conjointly with the forced increase of subjects pilfered from the Persian crown, during the three years of modest pretensions preferred by the present Autocrat. To this plain statement we may add Balbi's recent estimate of the actual state of the Muscovite empire:—

Superficies in square miles .	5,912,000
Population	60,000,000
Revenue	£16,000,000
National Debt	£52,000,000
Army and Navy	1,039,000
Ships of War	130

Humboldt's Journey to Siberia.—Humboldt, although now past his sixtieth year, will leave Germany in the spring, accompanied by Professor G. Rose, for Siberia. He will probably extend his researches to the high land which separates India from the Russian empire.

Indian Plaster.—All the fine plaster with which the walls of the houses are covered in India, and which is so much admired by strangers, is composed of a mixture of fine lime and soapstone, rubbed down with water: when the plaster is nearly dry, it is rubbed over with a dry piece of soapstone, which gives it a polish very much resembling that of well polished marble.

Prussic Acid.—A London Magazine says, that prussic acid has been obtained from the leaves of *green tea* in so concentrated a state, that one drop killed a dog almost instantaneously. A strong infusion of souchong tea, sweetened, is as effectual in poisoning flies, as the solution of arsenic generally sold for that purpose.

Expedition to the South Seas.—We notice a paragraph in one of the New York papers, stating that since the failure of the Exploring Expedition, so nearly matured under the sanction and patronage of government, and so unexpectedly laid by, at the close of the last session of Congress, spirited exertions have been made to carry that enterprise into effect, by the aid of some of our most active and enlightened merchants. What that article gave as rumour we now know to be fact. S. N. Reynolds, Esq. and Captain Palmer, have been in our place for the past week, preparing one of the finest vessels ever built in this or any other port for the expedition. Captain Palmer has already, we learn, shipped part of the crew, prepared boats of the best construction, and obtained other articles for the voyage. The brig will leave here in a few days for New York, where she will receive on board the remainder of her outfit, previous to her departure for the South Seas. We have heard Captain P. spoken of as among the most intelligent, enterprising, and successful South Sea navigators, and possessing much practical knowledge of those seas. Of Mr. Reynolds' scientifick skill and enthusiastick devotion to the cause of discovery, the publick have long been apprized. We are pleased that the enterprise has met with co-operation in New Bedford. Commerce and science has often gone hand in hand, and we have no doubt may do so, with advantage, in the present instance; but where objects of the highest national importance are to be attained, the claim becomes particularly strong upon the fostering aid of government. The present enterprise is certainly alike honourable to the character of the country, and advantageous to its commercial interest; and one towards which the countenance of publick authority ought, and we trust ultimately must attach itself. Of the number of vessels to be employed in the expedition, and the precise time of sailing, we have not been informed.—*New Bedford, Sept.* 18.

New Application of Beeswax.—Colonel Trumbull, the painter, has recommended the application of beeswax to the backs of the pictures in the Capitol, in order to preserve them. It must be melted over a fire, with an equal quantity in bulk of the *oil of turpentine.*—The mixture to be laid on with a brush, and rubbed in with a hot iron. He says, that beeswax was a principal ingredient in Egyptian embalming, and that it preserves not only bodies, but cloths and colours from decay.

A Substitute for Chocolate.—There is a plant cultivated in Lancaster county, Pa. which is considered an excellent substitute for chocolate. It is the *holcus bicolor* of Willdenow, from the seed of which is made a beverage resembling in colour, taste, and many other qualities, the common chocolate. The plant is an annual, 8 or 10 feet in height, and resembles the common *broom.* The *holcus bicolor* is a native of Persia, and grows well in this country. A single plant will yield seed enough to produce, by a second year's crop, a sufficiency to furnish a family of six or eight persons for a whole year, with a good and nourishing beverage, which is supposed to be preferable to tea or coffee. It is thus prepared: The seeds and husks are ground in a coffee-mill into grains somewhat smaller than ground coffee; it is then boiled over a slow fire, with a sufficient quantity of milk, and a small piece of butter, until the beverage assumes a chocolate colour, which it re-

ceives from the husks. The liquor is then strained through gauze, and sweetened till palatable.

Filberts.—These nuts, which are vended in large quantities in the United States, grow as well in our climate, as the common native hazelnuts, and produce very abundantly. Such being the case, it is hoped, ere long, sufficient will be produced from our own soils to supersede the necessity of importation, as plantations of this tree would amply remunerate the possessor; or, if planted as a hedge, would be found to be very productive. A single bush of the Spanish filbert in Mr. Prince's garden, produces half a bushel annually.

Valuable Application.—The scum from boiling molasses, spread upon tarred brown paper, gives, we are desired to say, by one who has recently tried it, effectual and prompt relief to the most violent sprains. Our informant states that he met with so severe a sprain on Monday, in jumping from a vessel to the wharf, that he was unable to walk, and had the cords of his leg and foot so drawn up, that he was for some time in the most excruciating pain. A friend suggested the above named application, which gave immediate relief, and he was able yesterday to walk to his place of business.

Silk.—The manufacture of silk is becoming a subject of attention in many parts of our country; it, as well as every thing else calculated to promote domestick industry, is well deserving of encouragement. The vine and the olive, also, will no doubt be cultivated more extensively, and save large sums which are annually paid to foreigners for what might as easily be raised at home. The resources of our country are only beginning to develope themselves; they are inexhaustible, and only require industry, experience, and perseverance, to make us independent in fact as well as in name.

Education.—Upwards of thirty-one thousand children, including both sexes, between the ages of five and fourteen years, have been instructed at the publick schools in the first School District of Pennsylvania, since their establishment in 1818.

A splendid meteor appeared at Bangor, Maine, on the evening of the 17th inst. Two minutes after it burst, an explosion like the report of 8 or 10 different pieces of cannon followed.

Religious Intelligence.

LETTERS ADDRESSED TO THE LAST GENERAL ASSEMBLY, WITH THE ANSWERS RETURNED.

(*Continued from page* 429.)

Reflections, accompanying the publication by Rev. Colany Nee, of the Letter addressed by the General Assembly of the Presbyterian Church in the United States of America, to the Protestant Churches of France.

This letter having been addressed to all the pastors and all the members of our churches in France, we have thought it a duty to publish it entire. We will add, that it is with great joy and thankfulness to God that we do it. These fraternal communications between churches separated from each other upon earth, but united by faith, may be the means of great usefulness; they will eminently contribute, by the grace of God, to revive in our day the communion of saints, and to show that in Christ there is neither Jew, nor Greek, nor Barbarian, nor Scythian, nor Stranger, nor Unknown; but that all those, in whatever place they may be found, who depend upon the efficacy of his atonement, form one church, one great family of brethren, redeemed by the same blood, and having an interest in the same grace. At the same time that our readers will rejoice and bless God for the progress that the kingdom of Christ is making in the United States, they will feel their own faith confirmed in seeing that Christians of all countries hold the same language, profess the same doctrines, believe in the same Saviour, have the same grace, prostrate themselves at the foot of the same cross; and that for them there is truly, according to the words of the Holy Spirit, but "one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." They will also see the practical effects of a true, Christian faith, and how it every where awakens into life, activity and Christian charity. But we should not confine ourselves to mere admiration. Our brethren have extended to us from America the hand of fellowship; and in communicating to us what has been done among them, to

advance the kingdom of Christ, their brotherly love should excite us to a holy emulation. May the members of the churches of France respond to this appeal;—alas! we are still far from that living Christianity, which abounds in works of faith and the charity of the Gospel. A first step, however, has been taken, and we bless the Lord for it. Already in several of our churches, awakened by the spirit of our God, and by the preaching of the vital doctrines of the Gospel, great effects have been produced; believers have not only felt it their duty as individuals, to let their light shine before men, but also to unite together, and actively co-operate in promoting the progress of the kingdom of God. The Bible, Evangelical Missionary, Religious Tract, and other societies, are organized, and labour with success. But much remains for us to do, to place ourselves on an equality with many other churches of Christ. The letter which we have placed before our readers, ought to convince us of this.

This faith, which communicates itself from one to another, in the Protestant churches of America; the numerous societies which labour in concert, although under different names, in the work of the Lord; the active co-operation of the redeemed of Christ, each one in his sphere of duty;—do they not say to us? "there is the way, walk ye in it; that the first may not be found to be the last."

Take, then, dear brethren, a more active part in this religious excitement, and the works which are its fruit. May our zeal be rekindled at the torch of that faith which our ancestors caused to shine with so much brilliancy, and which revives again in those places to which persecution scattered them. At the present day, every door is open to us; we have no longer to fear being banished from our country for bearing witness in favour of the Gospel of Christ before men. The period of intolerance and proscription has past. Happier days have arisen upon us. The Lord has given us all our civil and religious liberty. The charter has recognised them; the king, our august sovereign, has solemnly promised to maintain them. The government itself approves our religious excitement and our success. Seconded by so many favourable circumstances, how greatly we ought to be encouraged to declare ourselves freely and openly for Christ, and walk in the footsteps of our dear brethren in America! May the Lord bring about these happy results among us! May every believer in our churches, possessing this precious faith of which the apostle speaks, evidence its effects by a life altogether consecrated to him who has given his life for us.

The General Assembly of the Presbyterian Church in the United States of America, to the Pastors and Members of the Protestant Churches of France.

Respected and beloved brethren in Jesus Christ,

In reply to our communication of last year, we have received letters from the Editors of "the Archives of Christianity;" from the Consistory of the Consistorial church of Mens; and from the Pastor Colany Nee; all of which have been read in our Assembly, and will be published in the appendix to our minutes. It is long since the General Assembly have felt their love for their foreign brethren so much excited as it has been by these communications. They have served to awaken the consciousness of the unity of Christ's body. We feel, that of a truth, there is but one faith, one Lord, one baptism, and that we are all one in Christ Jesus. We deem this glow of affection which pervades our bosoms for you, and we doubt not yours for us, as one of the most happy results of our correspondence. We pray that our mutual love may abound yet more and more; and that while we are inhabitants of different countries, and speak different tongues, we may be of one heart, and of one mind. We cannot refrain also from expressing the satisfaction which it affords us, to be made thus feelingly sensible that practical religion is the same in all quarters of the globe, and that it can be no delusion.

We rejoice greatly to hear, brethren, that the work of God is prospering among you. The details with which the above mentioned letters are filled, have served to deepen our conviction that the gospel will ever prove to be the power of God unto salvation, where it is faithfully exhibited. The means which have been so successfully employed for the revival of religion in many districts of France, are precisely those which have produced such happy results among our churches. We refer principally to the united and fervent prayers of Christians, for the communications of the Holy Spirit; and to the clear and faithful exhibition of the perishing condition of sinners, of the demands of the law of God, of the obligation of all men to repent and believe the gospel, of the fulness and freeness of the salvation that is in Christ Jesus, and of the love of God to the souls of men. We cannot but believe, that if ministers could be brought to feel their responsibility, and to urge these great truths with fidelity on the consciences of their hearers, we should see the gospel prosper now as it did in the age of the apostles, and in that of the reformers. This is the point in which we

feel our own deficiency. We do not properly lay to heart the solemn nature of the charge which God has committed to us: nor do we remember as we ought, how much the future state of our people depends upon our fidelity. Brethren, let us pray for each other, that we may give good heed to the flocks over which the Holy Ghost has made us overseers. Attention to the religious instruction of the young, we have found to be one of the most effectual means of promoting piety and good morals. We rejoice to be able to say that this important subject is beginning to awaken the interest which it deserves. Our Sabbath schools and Bible classes are extending their influence in every part of our land. We hope that our pastors will feel more than they ever have done, the importance of pastoral attention to the lambs of Christ's flock.

With regard to the progress of the cause of our Redeemer in this country, we would refer you to the narrative of the state of religion, during the past year, which will be published by the Assembly, and a copy of which will be transmitted with this letter. You will find that we have reason to thank God for the great things which he is still doing in the midst of us; and you will rejoice with us in the increasing zeal of our national Bible Society, and other benevolent and religious institutions. We would especially bespeak your prayers, in behalf of the enterprise upon which the American Bible Society has entered, in reliance upon divine aid, of supplying every destitute family in the United States, that is willing to receive the Scriptures, with a copy of the Bible, within two years. This is a great work; one in which the honour of religion and the welfare of many souls are deeply involved. And while the American churches address themselves to this work with sanguine hopes of success, they feel their need of the prayers of their brethren, in every part of the world. We cannot but hope that God is awakening in his church a new spirit; that Christians are beginning to feel the claims of perishing immortals, at home and abroad, on their prayers and exertions; and we trust that this spirit will neither faint, nor grow weary, until the Gospel is preached to every creature under heaven.

We hope, brethren, that this correspondence may be long continued; that it may have the effect of promoting our mutual love; of increasing our knowledge of the state of Christ's kingdom in our respective countries; of producing a deeper interest for our mutual welfare; and of increasing our zeal in the service of our common master. We would now commend you to God, and the word of his grace, praying that your work of faith and labour of love may not be in vain in the Lord.

BENJAMIN H. RICE, *Moderator.*
JOHN M'DOWELL, *Permanent Clerk.*

From the Rev. John Blackburn, to Dr. Ely, Stated Clerk.

Pontonville, London, April 7th, 1829.

Reverend and Dear Sir,—I am instructed by the Congregational Board of Ministers in this city, which includes about eighty members, to forward the enclosed letter to you, as the clerk of the reverend body to whom it is addressed, and to beg that you will take the earliest opportunity of communicating it to them. I trust this epistle may open a correspondence, by which our holiest and most fraternal feelings will be increased, and that the churches of America and Britain, being found in the interchange of every religious sympathy, may cause even unbelievers to exclaim, "Behold! how these Christians love one another!"

I am Rev. and dear Sir, yours,
Very respectfully,
JOHN BLACKBURN.

(*Enclosed in the preceding Letter.*)

To the Moderator and Members of the General Assembly of the Presbyterian Church in the United States.

Reverend and Christian Brethren,—From the lands of your fathers, influenced by the principles of our common faith, the ministers of the Congregational Board of London and its vicinity now address you. Though separated by the ocean, and holding different views respecting the order and government of the Church of Christ, we trust you and we are united in heart; and that holding in common the one faith and hope in our Lord Jesus Christ, must feel a deep and sacred interest in each other, and in the state of religion in those countries to which we respectively belong. We doubt not but you are prepared to adopt with us the beautiful language of the apostle, "as the body is one and hath many members, and all the members of that one body, though many, are one body, so also is Christ; and therefore, whether one member suffer, all the members should suffer with it; or one member be honoured, all the members should rejoice with it."

It is our privilege, beloved brethren, on the present occasion, to rejoice with you. The report that God has visited and blessed you in a remarkable manner, has reached us through various channels, though we have not had the pleasure to

enjoy any direct communication from you. The periodical publications, in which well authenticated statements have appeared of the revival of religion in many of the presbyteries and churches under your inspection, have been extensively circulated in this country, and have awakened very powerful feelings, both on your and our own behalf. We trust we can say that many thanksgivings have been presented to God on your account, and many fervent prayers offered, that he would still continue to bless and prosper you.

In these revivals, we have been called to mark and adore the sovereign arrangements of our divine Lord, who now, as at the beginning, distributes the influences of his Spirit according to his own will, and teaches his people, that while even Paul may plant, and Apollos water, it is God alone who giveth the increase. At the same time, we think we have reason to mark the regard which God ever shows to a conscientious and diligent administration of his own ordinances, and his faithfulness in answering believing, importunate, and persevering prayer. It is thus he encourages us to labour and not to faint; and when he sends success, to ascribe to him all the glory.

In regard to the state of religion in our own country, we have much to be thankful for, and much to humble us in the sight of God. Our civil and religious privileges, as dissenters from the national establishment, are not only continued, but have lately been increased. Our opportunities of spiritual improvement and usefulness, are many and encouraging. Our congregations in general enjoy peace, and our ministers occupy important fields of usefulness, and, we trust, are generally disposed to cultivate them with diligence. Our Bible, Missionary, Tract, and Sunday-School Societies, continue to be supported with liberality, and conducted with zeal. Compared with former years, we trust we may say, and we say it with thankfulness, that the cause of Christ, and the number of his faithful disciples, are on the increase.

While we desire to bear this testimony to the honour of God, we feel deeply conscious that there is great shortcoming, and much cause for shame and humiliation. Our progress in self-denial, liberality, and holiness, are far from corresponding with our many and long enjoyed advantages. God has exalted us to Heaven, in point of privilege, which we have been in danger of forgetting, or of becoming proud of our elevation. We want a larger portion of that devotedness and spirituality which many of your and our fathers enjoyed. We have to complain of the extent to which a cold and inoperative profession prevails, of the lukewarmness, worldly-mindedness, and carnality which belong to multitudes among us, who bear the Christian name. The love of ease, conformity to the world, unwillingness to suffer, or to make the sacrifices which the cause of Christ may require, characterize many, of whom better things might be expected. We want more of that high-toned experience of the power of religion, and manifestation of its influence, without which no outward profession will be productive of extensive or lasting benefit to the world, or of much profit to those who make it. We feel that we need, both as ministers and people, a larger portion of that unction from the Holy One, by which alone our persons and services can be hallowed and accepted. We feel that it becomes us to pray, "revive thy work, O Lord, in the midst of the years, in the midst of the years made known, in wrath remember mercy."

Christian brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you. We beseech you to implore on our behalf, that some drops of those showers of blessings by which you have been refreshed and watered, may descend on our hills of Zion;—that the soil from which you sprung may not be visited with the curse of barrenness; but that it may be in a still greater degree than ever, a garden of the Lord—a vineyard of his own right hand's planting.

Our object in thus addressing you, is to convey the most cordial expressions of our Christian and fraternal affection; to inform you of the interest we feel in your joy and prosperity; to strengthen the bonds by which America and England are united together, for the purposes of high, moral, and spiritual importance, and which, we trust, will be as lasting as they are strong and delightful; to invite the interchange of Christian sentiments and feelings, and the reciprocity of prayer and thanksgivings on each other's behalf.

It will therefore afford us the sincerest gratification to hear from you, should our correspondence be acceptable, or deemed consistent with the forms of your ecclesiastical polity. Commending you in the meanwhile to the care and blessing of the Great Shepherd and Bishop of Souls, and imploring on our behalf an interest in your prayers,

We are, reverend and dear brethren, your affectionate and faithful fellow servants,

John Humphrys, LL. D.
Chairman.

Thomas Harper, *Secretary.*

London, March 10th, 1829.

BOARD OF MISSIONS OF THE GENERAL ASSEMBLY.

In our number for the last month, we earnestly recommended to our readers the patronage of *The Missionary Reporter*—a monthly sheet, in which communications are made to the publick, of the proceedings and measures of the Board of Missions, and the Board of Education, both organized by, and acting under the direction of, the General Assembly of the Presbyterian Church. We at the same time stated, that we should transfer to our pages "*all* the missionary intelligence" which should be published in The Missionary Reporter. On more mature consideration, however, we are persuaded that *a selection* of the most important and interesting articles in that publication, will be more acceptable to our readers, and in every respect more eligible, than to lay before them *all* that it contains. On this plan, therefore, we shall hereafter proceed—We shall thus give to our subscribers as particular information of the Missionary and Education operations of the General Assembly's Boards as will be of general use—leaving the full details and most of the remarks of the editor, to be collected from the Reporter itself, which we hope will be extensively received and read by the members of our church. On this plan, likewise, we shall make more room in our pages for a portion of general intelligence, than we could otherwise appropriate to that important object.

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WANTS OF THE SOUTH AND WEST.

The following communication was recently received at the office of the Board of Missions, from a Missionary who has been engaged in our service for a considerable time, in Florida and Missouri; and who is still prosecuting his labours with energy and success.—He speaks concerning the things which he has "*seen and heard*," and his appeals are founded on facts—*facts* which ought to affect the sensibilities, awaken the energies, and secure the immediate, united, and persevering efforts of all who love their country and their Saviour.

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"I cannot prevail upon myself to close this report, however protracted already, without calling your attention to, and pressing upon you, and through you upon the Board, all ministers of the gospel, and students of our theological seminaries, the wants, the distressing wants, of the southern and western country.

"It is true, indeed, these claims might be more ably and successfully advocated, by some who have been longer in these fields, and seen more of the wide-spreading desolation, than myself. But if they forbear I *must* speak: or if they have already told you these things, I will join my feeble, but *experimental* testimony to theirs, that by our continual importunities we may at last prevail.

"The great valley of the Mississippi already embosoms a population of about *four millions* of immortal souls, and is capable of sustaining a more dense and numerous population than *all Europe!* This statement will not appear too strong, if we consider the great geographical extent and natural resources of this valley; stretching from the sources of the Ohio, westward, to the Rocky Mountains, and from the great northern Lakes, southward, to the Gulf of Mexico, including almost every variety of climate. Consider too, the amazing fertility of the soil, producing almost spontaneously, not only all the necessaries, but many of the luxuries of life, in the richest abundance. Here the husbandman receives for his *very moderate* labour, (I call it *moderate*, for such it is when compared with the *toil* of the north and east,) an increase of a hundred fold.

"But, Sir, our riches and blessings are almost all of the *physical* kind. 'Behold, darkness covereth the earth, and gross darkness the people.' And there are few 'to turn them from darkness to light.' In this fair portion of our country there is a sore famine; tenfold more grievous than that which oppressed the Egyptians—here are multitudes of hungry, starving poor. Surely unto ourselves we may apply the words by the mouth of the prophet, 'Behold, the days come, saith the Lord God, that I will send a famine into the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north

even to the east; they shall run to and fro to seek the word of the Lord, and they shall not find it.'

"By these western rivers, many 'have sat down; yea they have wept when they remembered Zion'—when they think of their Bibles, sabbaths, and the droppings of the sanctuary, beneath which they once sat, they 'hang their harps upon the willows,' because there is none to break unto them the bread of life. Surely, say they, no man careth for our soul.—Sir, I speak not the language of imagination, but *cold* and *naked reality*. I speak not for the thousands and thousands, whose faces I have not seen, in this great valley. But I speak that *I do know*, and testify that *I have seen*. This is the state of things; these the desires, and these the feelings of many in Missouri and Florida, where I have laboured the last nine months. Yes, here (and other western and southern states are *equally destitute*) there are whole neighbourhoods, settlements, villages, towns, and counties where there is not a solitary Presbyterian preacher. In Missouri there is a population of about 120,000 inhabitants, and 8 Presbyterian clergymen. In this state are *five adjacent* counties, in neither of which is there *one minister* of our order.

"The population of Florida may be estimated at nearly *forty thousand*, and there you have *one* missionary. (I know of no more.) I mention these things now, because the time is at hand, when the dear young men in our Theological Seminaries will go forth into the harvest. Tell them of the multitudes who are perishing without *an opportunity* of hearing the word of God. And, O! let them not say, 'There are yet *some years* and *then* cometh the harvest. Behold, I say unto you, lift up your eyes and look on *these fields;* for they are *white already* to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal. *The harvest truly is plenteous, but the labourers are few!*' Let each one of them ask prayerfully, Lord *what* wilt thou have *me to do?* Under God, our eyes are turned to your Board, and the H. M. Society, for help. Can you not send us a few devoted, self-denying young men this fall? Are there no young heralds of the gospel in our Theological Seminaries, who burn with an holy ardour to unfurl the banner, plant the standard of the cross, and preach the riches of Christ where he has not been named? To such we would say, 'Come over and help us,' and the God of all grace and consolation come with you. At this time the providence of God, and the calls of your Board, seem to say to such, 'Whom shall I send, and who will go for us?' And methinks I hear many among those sons of the prophets respond 'Here are we, send us!'

"We call upon them, we call upon the Board, and all ministers of the gospel, and private Christians, to cut in sunder the cords which have so long bound the pinions of the angels 'having the everlasting gospel to preach,' and let them wing their way, and speed their flight over the western mountains.

"And to those who will forsake all and come to these destitute regions to be useful, it may truly be said, 'Rarely, if ever, has there been a more ample field, more urgent need, or a happier opportunity.

"Praying that the Divine blessing may rest upon you and the Board, in all your deliberations and labours, I remain, sincerely and affectionately,

"Yours in Christian bonds."

From Mr. John S. Thomson to the Corresponding Secretary, dated, Portland, Fountain County, August 14th, 1829.

Dear Sir,—The time has now come, when it is my duty to transmit to you some account of my labours as a Missionary under the General Assembly's Board. I received my commission about the first of May, since which time I have been almost constantly engaged in the region of country assigned me.

Although my commission only extends to three months of the year, yet, I shall at this time give you a general account of the manner in which all my time is disposed of, also some general account of the country in which I am called to labour.

The first settlements were made in this county about six years ago, yet by far the largest part have been made within the last three years. The present population of the county is supposed to be between seven and eight thousand, and is rapidly increasing. There is one Presbyterian church organized in the county called Coal Creek, and consisting of between 60 and 70 members. In this church I am employed one half of my time, depending for my support upon a subscription of $160, which, if collected, together with some other things which I receive from the people here, owing to my living amongst them, will probably amount to $200. The subscriptions are liberal, and show that the hearts of at least some of the people are engaged in the good work. Two of my people subscribe at the rate of $20 each, two at $15, and several others at $10, for the half of my time. We have had one communion since I have been here, at which time we received six persons on certificate, and five on examin-

nation, who for the first time sat down at the table of the Lord. There are also several other persons in the congregation who have manifested anxiety for the salvation of their souls. The prospect in this place is indeed flattering, good attention is paid to the preaching of the word, we have also prayer-meeting on every Sabbath, and on every Wednesday evenings, and the monthly concert of prayer on the first Monday of every month. There is also a Sabbath school consisting of about 50 scholars, and about $12 have been raised for the purpose of procuring a S. S. Library. Other religious charities will, I have no doubt, ere long, meet with a liberal support. At the present time, however, the church is engaged in building a house for publick worship.

The remainder of my time is divided between two other places, both of which I consider to be Missionary ground. Portland, one of these places, is a small town on the bank of the Wabash River. The settlements in this place and immediate neighbourhood commenced about one year ago. There are now 40 families in the place, generally of a moral and industrious class of people. There can be a church organized here, probably of something more than 20 members. Portland promises to be a place of considerable trade, and the prospect at present is, that under the blessing of God, there will soon be a respectable church in that place. I preach there one fourth of my time, and they have raised a subscription of $60 for my support. They have also a S. School, and have raised about $10 for the purpose of purchasing a S. S. Library. It is expected, and I believe with good reason, that Portland and Coal Creek churches, will be able, in a year or two at most, to support me the whole of my time. I shall however, consider it my duty to divide my time, until the county can be better supplied.

The remaining fourth of my time, I spend in a neighbourhood, generally known by the name of the Forks of Coal Creek. It is about the centre of the county, thickly settled, but much divided in religious sentiments. There are, however, several Presbyterian families in the neighbourhood, and there will probably, in the course of this year, be a small church organized amongst them. There is a Sunday School in the neighbourhood, and they are making arrangements for purchasing a library. They will probably have about $10 for this purpose. They have subscribed $30 for the fourth part of my time.

There are four other places in the county, where I preach occasionally through the week. Covington, one of these places, is the seat of justice for the county, and on that account is a place of some importance. I preach there once in two weeks, and the people attend well. In fact, in every part of the country where I have been, the door is open for preaching, and the people appear desirous to hear. We have five S. Schools organized in the county, and between $50 and $60 raised for the purpose of purchasing libraries. With respect to this region of country generally, I must say, the fields are white for the harvest, and the labourers are few. And it is, I trust, the prayer of some amongst us, that the Lord would send more labourers into his harvest. I would also here take upon me to suggest to the Board, the importance of sending, if possible, more labourers into this part of the vineyard. Two or three more Missionaries could be profitably employed, and are indeed much needed, in this region of country, if they be "men fearing God and hating covetousness."

This country is settling with a rapidity almost unexampled in new countries, and it is increasing in wealth and political importance, as fast as it is in population. The extensive prairies interspersed with beautiful groves, even in a state of nature, present the most enchanting scenery, and afford the greatest facilities for immediate and extensive farming operations. But as I am more particularly concerned in the moral than the physical features of the country, I shall say no more on that subject.

PRESBYTERY OF WATERTOWN, N. Y.

About three weeks since an official communication was received from a Committee of the Presbytery containing the pleasing intelligence that at a late meeting it had, by a unanimous vote, declared itself Auxiliary both to the Assembly's Board of Missions and Board of Education—and that it had adopted a new and systematick plan of benevolent operations, which promised to secure the prompt, united, and vigorous efforts of all their churches. We were also informed that the "Black River Association" had, with active unanimity, adopted the same plan and resolutions. The letter from the Committee of the Presbytery contained a statistical account of the churches, and destitutions within their bounds, which will be very useful to our Ex. Committee, and an urgent request that three missionaries, at least, should be immediately sent among them. We are happy to state, that one experienced and efficient labourer has been secured, that two others have given encouragement that they will soon enter upon the important field, and we confidently hope that we shall

be able, in the course of a very few weeks, to comply fully with the wishes of the Presbytery.

The plan of the Presbytery and Association above alluded to, with the address of the churches appended, has just reached us, and we cheerfully present both to our readers. The plan itself is original, but simple and systematick, and if pursued with energy, will be highly useful and efficient; and the address, although designed particularly for the churches embraced in the Association, contains suggestions and appeals which are applicable to all our churches, and which ought to find its way to the *heart* and *conscience* of every disciple of Christ.

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Plan and Address of a Benevolent Association, adopted by the Presbytery of Watertown, N. Y. and forwarded to the Executive Committee of the Board of Missions.

Whereas it is the duty of every disciple of Christ to aid in furnishing the means to extend the kingdom of the Redeemer throughout the world; whereas, it is the duty of churches, and their officers, as such, to engage in promoting this great object; and as the existence of several benevolent societies in the same congregation occasions unnecessary distraction, loss of time, and expense; therefore, Resolved,

1. That this Presbytery be, and hereby is, organized into a General Benevolent Association, to supply the spiritual wants of this section of our country, and to aid in sending the gospel to every creature.

2. That an executive committee of seven persons, of whom three shall constitute a quorum, be appointed to organize the churches connected with us, into auxiliary associations, and in general to devise measures and employ means to promote an uniform and efficient system of benevolence. It shall be their duty to report their proceedings at each stated meeting of Presbytery.

3. That this Presbytery shall meet annually on the first Wednesday after the second Tuesday in February, for the purpose of promoting the interests of the several benevolent institutions for evangelizing the world. That at this meeting the Executive Committee shall report what the churches have done for benevolent objects, the past year; information shall be communicated respecting the operations and wants of each of the benevolent institutions; a discourse or addresses adapted to the object of the meeting shall be delivered, and the Lord's Supper shall be administered.

4. That at present it is deemed proper to present only four distinct objects to the churches to be promoted through this organization, viz: the education of poor and pious young men for the gospel ministry; the circulation of Tracts; Domestick, and Foreign Missions; that the contributions for these objects shall be solicited for the funds of the American Tract Society or its auxiliaries, the American Board of Commissioners for Foreign Missions, the Board of (Domestick) Missions, and the Board of Education of the General Assembly.

5. That a concert of prayer be observed on the third Monday of each month, for the revival of religion within our bounds, and for the divine blessing to rest on the efforts of this association.

6. That it be recommended to each church to organize itself into a General Benevolent association, upon the following plan—

Resolutions recommended by the Presbytery, and the Black River Association, to be adopted by the churches and congregations connected with them.

Resolved, 1. That this church and congregation be and hereby are a General Benevolent Association, auxiliary to the Presbytery, to aid in supplying the spiritual wants of this section of our country, and in sending the gospel to every creature.

2. The officers of this church shall be the officers of this association. It shall be their duty, each year to present a subscription book containing four columns, to each member of the church, and to such members of the congregation as they may think proper, for their subscription for the current year, which subscription they shall cause to be collected and forwarded to such persons as the Presbytery shall designate as follows, viz: for the Board of Domestick Missions of the General Assembly, on or before the 1st of January; for the Board of Education of the General Assembly, on or before the 1st of April; for the American Tract Society, on or before the 1st of July; and for the American Board of Commissioners for Foreign Missions, on or before the 1st of October. Each person shall have the liberty of designating to what other body his funds shall be sent, should he not choose either of the above.

3. This association shall meet annually on the 1st of January, unless the year shall commence on Sunday, and then it shall meet on the 2d of that month, at which time the other officers shall report what has been done during the past year, and shall communicate information concerning the operations and wants of the different benevolent bodies, and a discourse or addresses shall be delivered, adapted to the object of the association.

P. S. Mr. Paul Abbot for the county of Lewis, and Mr. Levi Beebee for the county of Jefferson, have been appointed by the Committee to receive the contributions of the different associations.

Address to the Churches.

Dear Brethren,—The Presbytery of Watertown have recently adopted the subjoined plan of benevolent operations, with a view to promote in the churches, the grace of liberality and more vigorous efforts to extend the kingdom of our blessed Saviour. We present you, in this plan, only four distinct objects of benevolence. In doing so, we would not discourage you from promoting others; but would exhort you to render them all the aid in your power.

We wish you, dear brethren, more and more deeply to feel that "you are not your own," that your property, your talents, your influence are not your own, but the Lord's, inasmuch as he not only created you and keeps you in existence, but has "bought you with his own blood" and redeemed you from an odious servitude to sin, from an infamous captivity to Satan, and from the eternal agonies of the second death. For *his sake* we earnestly solicit your fervent prayers, your influence, and a due portion of the substance which God has given you, to aid in promoting his cause on the earth.

Do not let any suppose that they are too poor to give; we are persuaded that there is scarcely a person in our churches who cannot give something, if he would exercise a little self-denial, and whose pittance would not be of more value than the large donations of the rich. Some of the peasants of France, whose daily food is broth without meat, deny themselves the salt with which they used to season it, that they may aid in sending the gospel which they love, to the perishing heathen. Compared to these, we all may give of our abundance. The Bible also tells us of a person who gave all her living, which was only two mites, and she was a widow, yet the Lord honoured her. May you, dear brethren, abound in this grace, and the Lord will honour you, for he "loveth a cheerful giver," though he may not be able to give much. Be therefore hearty and liberal in this good work, to which the Redeemer calls you, and esteem it a privilege, as well as an imperious duty. "Remember the words of the Lord Jesus, how he said, it is more blessed to give, than to receive—if any man will come after me, let him deny himself—whatsoever ye would that others should do to you, do ye even so to them." Do not forget, brethren, that there is "a giving which increaseth, and a withholding which tendeth to poverty;" and that there is a wo upon those "who will not come up to the help of the Lord against the mighty." Therefore "let every one lay by him in store as God hath prospered him."

As we are charged with the business of carrying this plan into operation, permit us to make a few suggestions to you.

1. Let *every person* subscribe, though the sum he may be able to give, be small. The rich should do so, because of their abundance; the poor should do so, that they may receive the divine blessing; and the young should do so, that they may learn to be benevolent.

2. Be punctual in your payments; and to be so, bear them in mind, and lay by, from time to time, of that which God gives you. Do not be the cause of discouragement, of unnecessary trouble, and of loss of time, to those who undertake to collect the subscriptions. And do not necessarily limit your donations by your subscriptions, but as you give unto the Lord, and not unto man, and are supposed to act from principle, give as the Lord hath prospered you.

3. Let every one attend the annual Meetings, and learn what has been done during the past year, and show, that he is interested in the cause of Christ, and has not given merely because he was asked to do so. Your absence will do much injury, by discouraging your officers and brethren.

4. Let the officers of the churches especially, become deeply impressed with the importance of doing more than they have ever done for the advancement of the Redeemer's kingdom, and let them willingly take upon themselves the responsibility of raising the pecuniary means.

5. Let ministers preach oftener on the subject of benevolence, and present the claims of each of the institutions mentioned by us to the people, that they may be enlightened, and become sensible of their great importance.

6. Let each person, if possible, attend the monthly concert of prayer, to be held on the evening of the third Monday in each month, for this Association; but if he is prevented, let him sacredly observe it in private. Let the officers and brethren communicate, on these occasions, such information as will promote the Association.

7. Let this address and the articles of the Association be read at each annual meeting, and on the Sabbath preceding a quarterly collection.

And now, dear brethren, feeling that great responsibility rests upon us, on account of the important duties this Presbytery, under God, has assigned us, and being convinced that the command to "preach the gospel to every creature," will never be obeyed, unless more shall be done

than has hitherto been accomplished, we fervently pray that the Lord will make us faithful as his stewards and servants, and that he will cause you punctually, diligently, and faithfully to perform his work. May the same grace be in you all which was in Christ Jesus, who, though he was rich, became poor, that we through his poverty might be rich.

John Sessions,
David Kimball,
James R. Boyd,
George S. Boardman,
Levi Beebee,
John H. Whipple,
Paul Abbot,
Executive Committee.

Watertown, Sept. 21, 1829.

FOREIGN.

It is known to the most of our readers, that the Rev. Mr. Tyerman, and George Bennet, Esq. of the London Missionary Society, were sent out by that Society as a Deputation, to visit all their foreign Missionary stations. In this service—with an apostolick zeal, and fortitude, and perseverance—they spent more than seven years. Mr. Tyerman died at the island of Madagascar. Mr. Bennet has lately returned in safety to England. When on his return, he wrote, at the Cape of Good Hope, the following letter. It gives a condensed account of the whole of the voyages and travels of himself and his lamented friend, till his arrival at that place. We have great pleasure in laying it before our readers. It appears in the Missionary Chronicle of the London Society, for the month of August, 1829.

SOUTH AFRICA.

CAPE TOWN.

Letter addressed by George Bennet, Esq., surviving Member of the Society's Deputation, to the Rev. Richard Miles, Superintendent of the Society's Missions in South Africa, pro tempore.

"TO THE REV. RICHARD MILES.

"*Cape Town, March,* 24, 1829.

"My Dear Sir,—In compliance with your request, I have the pleasure to send you a very brief mention of the principal places, visited by my late friend and companion and myself, in the discharge of the interesting commission which we had the honour to accept from the London Missionary Society.

"Permit me to preface this rapid sketch with stating, unequivocally, that in the fulfilment of the duties which devolved upon us as a deputation from the London Missionary Society, we have derived the most pleasing satisfaction from finding that a much greater measure of substantial good has resulted from the labours of Missionaries, both to the people and rulers of the several countries where they are stationed, and to society at large, than we had ventured to expect. Nor is it easy to say, whether the direct or indirect mass of good is the greater, or the more extensive. Both are very manifest, and very considerable.

"In May, 1821, we sailed from London in the Tuscan, South Sea whaler, for the South Seas, by way of Cape Horn. We rounded that Cape in the depth of the Southern Winter (July), proceeding to 60 degrees of south latitude, and sailing westward to 80 degrees of longitude; we then made our northing; and when we had got well within the trades, we sailed directly west, through, what Captain Cook justly called 'the Dangerous Archipelago,' and reached Tahiti, in 150 degrees west longitude, and 18 degrees south latitude, in September, 1821.

"Amongst the two groups of islands, of which Tahiti is the largest and chief, and which are named, 'The Georgian and Society Islands,' we remained nearly three years, visiting almost every part of each island. Of course we visited every station where a Missionary was placed; and, in fact, more than once. During this period, we made a voyage to the Sandwich Islands, which lie in about the same longitude as Tahiti, and 20 degrees to the north of the line, being 3,500 miles distant from Tahiti. Amongst the Sandwich Islands, (Owyhee, Oahu, &c), we were detained four months, through the censurable conduct of our captain; and returned to Tahiti in the same little vessel (about sixty-one tons) at the close of 1822. In 1823, we made a series of visits to all the Missionary stations in the Society and Georgian Islands, and to many other islands besides; some of them at the distance of from three to five hundred miles from Tahiti.

"In May, 1824, we took our final departure from those most beautiful and interesting regions, and proceeded in a small brig (sixty-three tons) for New Zealand, and New South Wales. In our route for New Zealand, we touched at many islands, for the purpose of leaving native Missionaries from Tahiti at some, and of inquiring into the state of others.

"From New Zealand, where we were most unexpectedly made prisoners, and very narrowly escaped being murdered and eaten, we voyaged to Sydney, which we reached with much difficulty, after having been three months at sea, in place of five or six weeks. In New South Wales, we remained nine months; during which time, we visited various parts of the interior, and some parts of the coast of this vast region, and most thriving colony.

"From Port Jackson, in June, 1825, we voyaged in the Hugh Crawford, through Torres' Straits, than which, we suppose, there is not a more dangerous place for navigation in the world: the ship that left Sydney Harbour the day after us, was totally wrecked at the entrance of Torres' Straits; and the only two others, that we heard of, which attempted the passage from twelve to eighteen months after our happy passage, were also wrecked.

"Through the Straits of Torres and Lombok, our commission led us to Batavia in Java. In this most beautiful and fertile country, we travelled about 800 miles, through Buitenzorg, Cheribon, Samarang, Salitega, to the Imperial city of Solo, &c. From Batavia, we then passed to Singapore, a place which British talent and enterprise are making, (or rather have made,) a thriving and valuable settlement, and which by the Dutch in Java, is regarded with great commercial jealousy.

"From Singapore, we proceeded in the H. C. S. Windsor, to Macao and Canton, the only two places in China, accessible to Europeans. We returned to Singapore in December, 1825, and afterwards visited, for about a month each, Malacca, and Pulo Penang (or Prince of Wales Island). From Penang we sailed in a small Danish brig, between the Andaman Islands for Calcutta, which princely city, we reached about April 16, 1826. In Bengal, we remained nine months, visiting the various Missionary stations, proceeding up the Hoogly and Ganges, to Serampore, Chinsurah, Berhampore, Monghyr, Patna, Digah, the Holy City of Benares, Chunar, Allahabad, &c., in all about 800 miles of river distance.

"We left Calcutta in the Aurora, in December, 1826, and after spending a few days with much satisfaction, at Vizagapatam, we reached Madras in January, 1827. In this very interesting Presidency, where the beneficial influence of Britons,—both ministers of religion, and the members of the Government, civil and military,—is unquestionably evident, we remained about nine months, and, the Missionaries being numerous and widely scattered, we were obliged to travel more than 3000 miles in palanquins,—through Arcot, Chittoor, Bangalore, Cuddapah, Bellary, Belgaum, Goa, Cannanore, Mysore, Seringapatam, Salem, Quilon, Travancore, Cotym, Nagercoil, Cape Comorin, Palamcottah, Madura, Tanjore, Trichinopoly, Pondicherry, &c.

"From Madras, we voyaged by Ceylon, to the Isle of France. Here we were condemned to remain seven months, before we could fulfil the last object of our commission, which was, to pay a visit to Radama, the King of Madagascar, and to the Missionaries in his capital. Madagascar is doubtless, including the peculiar physical character of the island, and its equally striking moral character, and the nature of its government, the most remarkable country which we have visited. Here we were destined to witness a great political revolution, attended by a change of dynasty, and the shedding of much of the best blood of the country. Here also, I was destined to lose my friend and companion by a sudden stroke of apoplexy, after having been associated together for more than seven years and a half! Delivered from imminent danger in this country, I returned in September, 1828, by way of Bourbon, to the Mauritius. Thence also happily delivered, I arrived at this beautiful town (Cape-Town) and interesting colony, November 22, 1828.

"In the South Seas, all our proposed objects were accomplished beyond our most sanguine expectations; indeed, all our wishes were realised, and we were so happy as to leave those favoured and exquisitely beautiful islands with the most unequivocal marks of our possessing the affectionate esteem of all the Missionaries, of the chiefs, and of the people.

"In the Sandwich Islands, where are placed the excellent and exemplary Missionaries from North America, we had the unmingled satisfaction, for four months, of enjoying the intelligent society of those valuable men, and received every day, both from themselves and their amiable partners, fresh proofs of their kindness and attention. During our involuntary detention, and, in some considerable degree, arising from that detention, that great and most happy moral change from Heathenism to Christianity took place, which is now being published throughout the Christian world.

"In the islands around Tahiti, and in almost all those which we visited in our voyage to New Zealand, the most surprising and delightful moral change had even then taken place, in the overthrow of ignorance, vice, idolatry, and indolence; and, in beholding the changes which had been produced by the instruction of the natives in Christianity, we derived a satisfaction and pleasure beyond expression. In New Zealand, the marks of improvement are few and equivocal. The people are ferocious and intractable, and still cannibals—as we ourselves very nearly experienced.

"In New South Wales, during our nine months' sojourn, we were laid under the

strongest obligations to Sir Thomas and Lady Brisbane, to all the constituted authorities, and especially to the Rev. Samuel Marsden, and the other clergy, for their singularly kind and unceasing attentions. Here we found the government pleasingly desirous of cherishing and encouraging any reasonable plans for meliorating the condition of the Aborigines, who are certainly the most pitiably abject of any part of the human family that we have yet known, and for whom nothing, or next to nothing, has yet been done, and but little attempted.

"In Java we were received and treated by the excellent Baron Vander Capellan and his lady, as well as by all the constituted authorities and the clergy, with the kindest attentions. Here was offered to us every desirable facility for accomplishing the objects of our mission. But little or no impression has been made on the Malays or Chinese. It is a pleasing duty to state that similar obligations were laid upon us in an eminent degree, by the governments in China, Singapore, Malacca, Penang, Calcutta, and throughout Bengal; and most especially in Madras, and throughout the whole of that interesting and flourishing presidency.

"In the Mauritius, during our compulsory stay, we received obliging civilities, and very kind attentions from some private individuals of our own countrymen, and also from some of the French families, in different parts of this physically beautiful island. We suppose, however, there are but few who have resided in this island, as strangers, who would feel regret on leaving, or form a wish to revisit it.

"Radama, and the late government of Madagascar, honoured us with singular and substantial marks of respect and attention. The government also which was formed, after the death of Radama, showed us much more of attention and kindness, than we had ventured to expect. Here the Missionaries have laboured much and with valuable success, under peculiarly disadvantageous circumstances; and their prospects were very bright, until the sickness and death of the king took place: now they are very gloomy. The painful events and overwhelming dangers which occurred in that island will always associate with Madagascar, the most melancholy ideas.

"At the Cape of Good Hope, I have lived a pleasing sort of hermit-life for several months, during which period, I have seen some little of this very interesting and important colony. I have also enjoyed the society and kind civilities of some worthy and intelligent individuals, and have been honoured here, as I was in New South Wales, with most obliging attentions from your excellent Chief Justice, whose character and talents I am glad to see so highly and so justly appreciated in this colony.

"During my stay at the Cape, I have witnessed, with admiration and pleasure, the great patience of this easily governed colony. I also rejoice to believe, that through the wisdom and moderation of the Home Government, the independence of the Supreme court, and the prudent management of an enlightened press, years like those of calamitous oppression, so long inflicted on this colony, will never be allowed to return.

"With thankfulness to the Divine Providence for all the past expressions of his goodness, and with exulting hope, that I may at no very distant period be permitted once more to behold my dear friends in that dearest and best of lands, our common country, I have the honour to remain, my dear Sir, your truly faithful and obliged servant, George Bennet."

SIAM.

The Missionaries of the London Society, are likely to effect the establishment of an important Mission at Bankok in Siam. We give the following extracts from a letter of one of the Missionaries, which will afford a view of the state and prospects of the Mission, when the letter was written.

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"The country is extremely fertile, and teems with the richest productions of the East. It is a land flowing with milk and honey!—The whole kingdom of Siam is one extensive, fruitful valley, stretching from south to north, several hundred miles, and is watered by a noble river which annually overflows its banks, inundates the whole country, and renews its fertility, like the Nile in the land of Egypt. Tropical fruits, of almost every kind, attain perfection here. The bread fruit, which is but rarely seen in most eastern countries, thrives and flourishes well; and as to flowers, Siam is a garden to the botanist. The banks of the river, from Packnam to Bankok, are in a sort of half cultivated state; the jungle, in most places, is still to be seen struggling for ascendency; yet they are so well peopled, that the whole distance up to Bankok (perhaps 40 miles), may be called one continuous town. The houses, of which a few are neatly constructed, with lattice windows, are generally so much shrouded by the luxuriant foliage of fruit trees, as only to afford a glimpse of themselves now and then to the observer.

"The commerce of Bankok seems fast increasing; eight ships have been here this season, and half a dozen are at present in the river; two or three from Bombay and Surat, one from Singapore, and a Dutch one from Batavia; an American one came up the river this morning. From this influx of shipping, provisions and other things have risen in price; sugar is wholly exhausted, so that many ships which will sail before the next crop, must return without it.

"There has lately been an insurrection amongst the Laos, a people subject to the Siamese: the Cochin Chinese have interfered, which has occasioned an embassy from Siam to Cochin China, and the Siamese are now waiting the result. In the meantime, preparations are making for war. Three hundred prahus, or galleys, are building on the stocks here, and as many in some other places.

"The Catholicks here, as well as in every other place I have visited in the East, are a reproach to the Christian name! Their number is not great, being only about 700. Most of them are descendants of Portuguese, but they have a French bishop over them; he is very old, and, as a man, bears a good character. Three other Frenchmen came here during the last year, as 'Missionaires Apostoliques,' their mission probably ending when they got comfortably settled in their respective churches. We have no fear of disturbing them, or in any wise interfering in their work. There is so much indecorum in the performance of divine service in the churches, that the people are said to go there, and actually to lie down and sleep, or amuse themselves in eating fruit! Many of these Romish Christians are employed in various situations under government, and some are high in authority. They equal, if not surpass, the Siamese, in servility to their superiors.

"*Postscript.* September 23.—For the first fortnight things were going on well; our Mission wore a bright aspect; our labours were daily extending and multiplying; and a remarkable and increasing desire for the books prevailed. These things were too good to last long; the enemy could not look tamely on, and see the good work advancing so prosperously in his own dominions. An alarm was spread; the stir amongst the Chinese about the books was matter of notoriety, and excited the fears and suspicions of many in high places: it reached the ears of the king, who instantly ordered the books to be translated, but he found nothing bad in them, either against the country or laws. There was, indeed, much about our God, and nothing in favour of the gods of Siam. This defect, however, formed no ground of accusation. Notwithstanding this publick and royal declaration in favour of the books, a great many were actually taken violently away from the people; and sheet tracts were torn down from the walls of the houses by the underlings of government. This plot is said to have originated chiefly with the Chinese merchants and Mandarins, who being jealous lest the English should get a footing here and monopolize the trade, have taken it into their heads that we are leagued with our own government, and are endeavouring, through the books, to convert the natives to our religion for political purposes. There are many of these Mandarins who fill subordinate places under government; they are a sort of mongrel Chinese, who have become Siamese for the sake of fame or gain. For several days after the first burst of the storm, we were daily pestered with them coming sneakingly as spies, and asking questions of our servants.

"Our coming here was said to have occasioned a dire calamity!—A revolution was broken out in the palace. Four hundred of the Talapoins, it is said, were put in irons. This happening just at so critical a juncture, we were made to bear the blame. A variety of other silly and malicious charges have been scraped together against us, which it is hardly worth while to notice. We have good reason to suppose that the Catholick Christians, with the venerable bishop, and Jesuit triumvirate, at the head of them, are secretly our enemies, though they appear fair and give us good words. They take it ill to see the consul so friendly with us, and are vexed that he should have taken us into his house; they have done all in their power with the Prah Klang to get us banished from the country. He was ordered to turn us out at the peril of incurring their displeasure, and Captain Hunter was ordered to take us away in his ship to Singapore, and that meanwhile, till his departure, we might abide in his house. The consul being rather alarmed, not knowing what might be the result, we resolved he should not suffer on our account; and we therefore immediately locked up the house, gave him the key, and went and staid with Captain Hunter a few days, who has also been a very kind and useful friend to us. We determined, however, not tamely to submit to all this. Though many accusations were made against us indirectly, not one word had been spoken openly and boldly to ourselves! We were to be condemned and banished without a hearing. We requested, therefore, an audience with the Prah Klang, and even drew up a petition, in Chinese, to the King, complaining of the treatment we had experienced, stating plainly our intentions in coming hither, assuring him of our good will to himself and all his subjects, and requesting to be heard in our own defence, and to answer our accusers face to face. The Prah Klang

declined presenting the petition, and said it would do quite as well if we talked over the matter with him. He had very little to say against us; the only thing he complained of, was the great stir made amongst the Chinese by these mysterious and wonderful books; he was willing that we should remain in the country if we would not go out so much, and be more sparing with the books. We assured him we were as much averse to mere noise and stir as himself, and said that we thought, after the novelty of the thing had passed away, all would be quiet. We alarmed the Prah Klang not a little, by requiring, if we really were to be exiled, a written document, stating plainly, the charges against us, and the reasons for our banishment, that we might give a proper account of the whole affair to our own government. We appealed, also, to the recent treaty, for protection, till it could be shown wherein we had offended; we claimed, at least, an equal right with the French Padres, to remain here, and insisted that it was fair they also should be sent out of the country if we were compelled to go. This was a little startling also to these good Christians, and has, probably, done much towards stopping their mouths. Thus the matter dropped, and we left the Prah Klang, apparently, on very good terms; we then took possession of our little cabin again, the consul having previously urged us to return.

We have since quietly pursued our labours within doors, thinking it best to wait till the ferment has subsided; and, indeed, it would be useless, at present, to go out, for the books would be soon snatched up by the minions of government, who are still hovering like vultures, ready to pounce on the poor people, and take away from them every morsel of the bread of life. The present rainy season would also prevent us doing much without, as the roads are impassable. The work is, however, still going on. Poor sick people from every part of the city, daily crowd our little dwelling, so that it is like a small parish dispensary. Mr. G.'s medical skill has ample scope for exercise, and his labours have generally been much blessed of the Lord; several important and rapid cures have been effected. The poor miserable people are usually very grateful, and bring us little presents of fruit, cakes, &c. Most of them gladly take books, carefully wrapping them up to conceal them from their enemies: several also come on no other errand than for books. In this way, the books are getting quietly abroad, and knowledge is secretly spreading like leaven. We trust that the Lord may be carrying on his gracious work just as effectually as before, and defeating all the malice and subtlety of his enemies. The edicts and threatenings of kings and rulers may be hastening, instead of impeding, the Lord's work. Already we see a strong desire created in the minds of the people for books, which being prohibited, are the more eagerly sought. When the storm is blown over, we hope to go forth and reconnoitre the whole place. Having once got a footing here, we are unwilling to lose it, and we hope the Lord will enable us to make a firm stand against the prince of darkness. There is something, indeed, so remarkable in all the Lord's dealings with us throughout, and in the present signs of the times here, that we are led to hope for great things, and to look for some marvellous work which the Lord will yet accomplish in the eyes of this people. The wickedness of this city is, indeed, great.

We seem to have come hither at a very critical juncture. The Siames Ambassador is not yet returned, but one from that country came here a few days ago; whether peace or war may be the result is not yet known. The poor Laos seem to have been cruelly treated during the late insurrection; the prince fled for protection to the Cochin Chinese, who now sue for his pardon, and require him to be reinstated and made independent on his throne; to this the Siamese are averse, and here the matter rests for the present. About 20,000 of the poor Laos, men, women, and children, were taken captives and brought hither, and are now going about in chains, wretched and half-starved, and haggard in their looks. Here is truly an ample field of labour for the Christian Missionary; not only the Chinese, but the Cochin Chinese, Laos, Burmese, and Peguese, claim the sympathy of every servant of Christ. The Siamese are of a mild peaceable spirit, though exceedingly indolent, and, perhaps, as many among them, upon an average, can read, as among the Chinese. Books are by no means scarce. The language resembles the Chinese in its structure and tones, but is much more simple, and, I should think, not difficult of acquisition to an European.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sum for their Theological Seminary at Princeton, N. J. on the 24th of September last, viz.

Of the Rev. Dr. E. S. Ely, being Interest on his Subscription, to be applied to the Contingent Fund, for the support of the Professors, - - - $ 100 00

Received by the Professors, Ten Dollars from Mrs. Long, near Lewistown, Pa., by the hand of the Rev. Jas. S. Woods, for the aid of indigent students.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church, during the month of September, 1829.

Collection in Church at Dutch Neck, by Mr. D. D. Duvalle, - -	$ 10 50
From Mr. S. B. Ludlow, for a Subscription to the Philadelphian, - -	1 00
Collection in Sixth Presbyterian Church, (Monthly Concert), - -	6 18
Do. Second do. do. do. - - -	19 13
Collections from W. J. Frierson, Tennessee, - - - -	50 00
Received from a Lady in the country, her Annual Subscription, - -	2 00
Donation from Captain John Wootten, from Canton, of Philadelphia, by the Rev. Dr. Green, - - - - - - - - -	50 00
	$ 138 81

SOLOMON ALLEN, *Treasurer.*
No. 18, *South Third Street.*

View of Publick Affairs.

EUROPE.

The latest dates from Europe are to the 29th of August, from Britain, and 1st of September from France. The political state of this quarter of the globe is at present in the highest degree critical and interesting. Were it not that the treasuries of all the great powers are exhausted, and the almost impossibility of replenishing them, we should have little doubt that another year would not pass, without witnessing a general war in Europe: and taking things as they are, it is not improbable that war will ensue. The idol of Britain is commerce; and she will not be content to see the whole commerce of the Black Sea, with a free passage into the Mediterranean, secured to Russia. France has less immediate cause to fear injury from the Russian successes, than any other of the great powers; but she is at present in alliance with Britain, and doubtless is jealous of the overgrown power of Russia, and would also willingly exclude her from a large participation in the trade of the Mediterranean. Austria is more immediately interested than either Britain or France. The Turk, once a most terrifick neighbour, has long since ceased to be dreaded. But to come into immediate contact with Russia, to whose tremendous military power she could not, without foreign aid, make any effectual resistance, is to her in the highest degree alarming; and she has accordingly constantly favoured the Turks, even in their cruel warfare with the poor Greeks. Prussia sides with Russia, probably to propitiate a power from which, if not her friend, she would be the immediate and greatest sufferer; and perhaps with the expectation also of some positive advantages of a commercial kind in the Baltick. Even Sweden must view the all grasping power of Russia with fear and jealousy—and all the states we have named, and all we have not named, must have some serious apprehensions on seeing what is called *the balance of power*, as it now stands, so completely unsettled, as it will be if European Turkey becomes a part of the Russian empire, and this overgrown state is at once secured against all future danger from her most formidable foe. In the mean time, if Russia lets the Turk escape, without crushing him effectually when she has him in her grasp, it will be something like a new thing under the sun. Britain, France, and Austria, seem to have flattered themselves that Russia, however she might gain some advantages, would in fact weaken herself by her conflict with the Ottoman power; and the events of the first campaign appeared to favour such a calculation. But the late rapid and decisive triumphs of the Russian arms, have disappointed this hope; and they will try both to persuade and threaten the conqueror into a peace with the Turk. We pretend not to foresee the event—but we have long been in the habit of observing the fulfilment of the predictions and the verification of the doctrines of Holy Scripture in the political measures and changes which take place, and we think we perceive that destruction of the Mahomedan power approaching, which scripture prophecy had led us to believe was not far distant. Politicians and statesmen "think not so, neither doth their heart mean so," but they are all no other than instruments in the hand of God, to accomplish his purposes; and although they may "rage and rave," the humble Christian will say—"The Lord reigneth, let the earth rejoice."

BRITAIN.—The British Parliament is in recess—It was prorogued to the 20th of August, and the London Gazette of the 18th of that month, contains an order of the king in council, for its farther prorogation till the 15th of October. Considerable anxiety had been manifested for the ingathering of the harvest, which was threatened with material injury from continued damp and rainy weather. A general scarcity had by many been apprehended; but by the last accounts it would appear that a portion of the har-

vest had been secured without injury, and that on the whole, although the crop, which had been unusually promising, would certainly suffer a considerable diminution, yet the remainder would nearly, if not quite, equal the product of common years.—Politicians and newsmongers were under a strong excitement, in regard to the consequences to Britain of the Russian successes; but the nation at large seemed not to be disturbed.—In the first week of August, there had been an unusual desolating storm of rain and wind, which strewed the northern and eastern coasts of Britain with shipwrecks, and by producing an inundation from the overflowing of rivers and water courses, destroyed many lives and much property, particularly in Scotland.

France.—A total change of the French ministry has taken place. It appears that there are two strong political parties in France opposed to each other, chiefly in reference to foreign states and alliances. One party is partial to the interests of Russia, and hostile to an alliance with England in favour of the Turk. The other party deems it of the utmost importance that France should use her influence to check the growing power of Russia, which, it is believed, threatens to destroy the equilibrium of Europe. This latter party is now in power. Prince Polignack, who suffered much from his attachment to the royal cause, during the revolution, and under the reign of Napoleon, is at the head of the ministry. Grievous suspicions are entertained, and inflammatory suggestions are thrown out, that this new ministry has been created by English influence, and to subserve British policy. The nation, on the whole, is in a perturbed state. The ruling party, it is said, will endeavour to abate the general ferment by some popular measures, such as "doing away the monopoly of the University, and making it lawful for any one to teach and establish schools." It has been repeatedly stated within the last month, that the Algerines were to be punished by a bombardment of their capital. The Dey, however, seems to be under no apprehension. He refused, in a very insolent style, to listen to the propositions made by France for an amicable adjustment of differences, and even intimated to the French negotiator, that he might think himself happy in being permitted to return to the vessel which waited to receive him; and observed at the same time, that the French prisoners were so well treated, that he doubted whether, if permission were given, it would be their choice to return to their country.

Spain.—From Spain we have, in the past month, observed nothing stated in the publick papers more important than an order to arrest a number of distinguished individuals, *if they could be found*, for some unknown offence; and an order from government to prohibit the introduction into Spain of the Paris paper called the *Quotidienne*, because it "passed the bounds of moderation, and failed in respect to the king."—Alas! for the failures, in this way, of the Christian Advocate.

Portugal.—Don Miguel and his mother still bear an uncontrolled and tyrannical sway in this unhappy kingdom, and persecute to death all who oppose, and many who are only suspected to oppose, their plans and measures. The mother appears to be the real sovereign—and it is stated that her favourites, and those of her son, have lately become bitterly hostile to each other.

Rome.—It seems that the Pope is dangerously ill. An article dated Rome, August 8th, says—"The Pope suffers much. The physicians lavish all their care upon him. A cancer in the stomach is dreaded."

Greece.—The affairs of Greece do not seem to have undergone any material change since our last statement. The Greeks are still unhappily divided among themselves; and it appears that they wish to extend the blockade of their coast farther than the British will permit. What influence the success of the Russian arms will have on the state of Greece remains to be seen.

Russia and Turkey.—We stated in our last number, that after the fall of Silistria, and the defeat of the Grand Vizier in the neighbourhood of Shumla, we saw no reason why the Russians might not march to Adrianople, without regarding the Turkish force that might be left in their rear. In this it seems we happened to think as General Diebitsch had done before us. It now appears that this skilful and enterprising commander, by keeping up the appearance of the blockade of Shumla, without any visible change in his operations, and pushing forward his reinforcements by night as soon as they arrived, kept the commander of that fortress in total and unsuspecting ignorance of his movements, for four days. Probably his sending in a flag to demand the surrender of the fortress, was principally with a view to conceal his intended operations. In the mean time, his advance had passed the terrifick Balkan mountains, without any very formidable resistance from the small Turkish corps that guarded the passes, and thus a way was made for the free passage of the main body of his army. It would appear that this Russian force, instead of marching directly on Adrianople, turned to the left, and received a reinforcement of 12,000 men, which had been sent to Siziboli, by the way of the Black Sea; and after defeating a detachment of about 7,000 Turks, sent from Shumla after the discovery that the Balkan was passed, continued their march

to the South, on the direct road to Constantinople, leaving Adrianople some thirty or forty miles to the right. Here the last authentick accounts from the Russian army terminate. There is a rumour brought from Havre, and said to come from Paris, that Constantinople has fallen. It may be so, but we rather suspect that the report is premature. Whether General Diebitsch has attacked Adrianople, where the main Ottoman army was stationed, or has continued his march directly toward the capital, we are yet ignorant. We hazard the conjecture, that the latter course is that which he has pursued; for by this, it strikes us, he must have been a gainer in every view—provided he was in such a position as to prevent his enemy reaching Constantinople without an encounter. For then, if the Turkish army left its entrenched camp at Adrianople, he fought it, as he wished, in the open field. But if the Turk kept to his fortifications, then Constantinople would be the more easily subdued; and if taken, decisive advantages would be immediately gained—the Turkish fleet would be captured; the Russian fleet from the Mediterranean, as well as that from the Black Sea, would come into the Bosphorus; no recruits to the Sultan could come from Asia; reinforcements and provisions both, could come by water to the Russian army; the Sultan could not hope to make a successful resistance after this; and must either submit to such terms as the Russian Emperor might dictate, or become a prisoner, or die in a desperate resistance. But we forbear our conjectures—a little time will disclose facts—Nor do we forget that great reverses have often been experienced by armies that seemed to be sure of final victory. If Constantinople is taken, we expect that Britain, France, and Austria will immediately and peremptorily insist, that the Emperor Nicholas shall not demand of the Turk more than he stated in his declaration of war—the fulfilment of treaties, security for future good faith, and indemnity for the expenses of the war. But even these terms, if no more is demanded, may, and doubtless will, receive such a construction, as entirely to break the Ottoman power in Europe—And in Asia, too, it appears that the triumphs of the Russian army have been scarcely less brilliant than in Europe. The Persian emperor likewise has made the amend honourable, for killing the Russian ambassador, and is now at peace with the emperor Nicholas. The Sultan Mahmoud has obstinately refused to listen to the terms of peace proposed to him by the ambassadors of Britain and France. It really looks as if he was verifying the maxim—*Whom God intends to destroy he first infatuates.* The plague has made its appearance at Odessa, but is said to be arrested in its ravages, by the inhabitants removing from the neighbourhood of the infected region.

ASIA.

By a late arrival from Canton, the Canton Register of the 18th of April last has been received. Half the paper is occupied with an account of piracy and murder, committed, a number of months since, upon the crew of the French ship *Navigateur.* The crew had taken passage on board of a Chinese junk from Cochin China to Macao, with a quantity of merchandise and money—The number of persons murdered was 14. The murderers, in number 17, were soon discovered, and speedily executed: $300, raised by the sale of the murderers' property, were delivered to the French consul; and the Mandarins exacted for themselves $150,000 from the relatives of the wretches who suffered death. The remaining contents of the paper exhibit such instances of fraud and various abominable vices, and such statements of the idolatrous festivities of the Chinese, as are fitted to sicken and grieve the heart of the Christian. Yet the Chinese are said to compose a fourth part of the whole population of the earth! What a demand is here for the prayers and labours of all who love the souls of men, and who know their value—that the gospel may be sent to these millions on millions of benighted pagans? By the indefatigable and persevering studies and industry of Dr. Morrison, the Bible is translated into the language, and printed in the typography of the Chinese. But although a large proportion of the people can read, they are not permitted to read the Holy Scriptures—They do it at the risk of suffering severe punishment, and if persisted in, the loss of life. Yet the word of God, by being distributed among their trading population at Singapore, and Siam, and some other places, is gradually and silently finding its way among them. Many and earnest prayers ought to be offered, that it may become the power and wisdom of God unto salvation, to those who read it, and that it may speedily have a free course, run and be glorified among these heathen.

AFRICA.

The emperor of Morocco is at war with the emperor of Austria. But the contest seems to be almost a harmless one. The parties, though doubtless well enough disposed to injure each other, appear to want the means of doing it. The Austrian marine is too feeble to blockade the sea-ports, or destroy the towns of Morocco, and the Moors cannot get to Austria—Perhaps it were well if all belligerents were in similar circumstances. The Pacha of Egypt appears to be inclined to send aid to his acknowledged sovereign, the Sultan of Constantinople, and the Sultan demands his aid; but the Russian fleet will not permit a transportation of troops by water; and recently the Pacha's old

enemies, the Weechabites, are said to require all his force to withstand their progress and depredations. We have observed with great concern a statement, which we hope may not prove authentick, that since the death of Rhadama, the prince who patronised the missionaries and their operations in the island of Madagascar, his queen, who has succeeded to the throne, cherishes a deadly hostility to all the plans of the missionaries, and will probably either take their lives or banish them from the island.

AMERICA.

Hayti.—The "Courier des Etats Unis," contains the interesting news of the final ratification of the French and Haytien treaty: the full acknowledgment of the independence of Hayti, and the establishment of commercial intercourse between the two nations upon the principle of *perfect reciprocity*.

Buenos Ayres.—We are glad to observe by the last accounts from this republick, that the civil war is terminated, and that a permanent peace is likely to be established. There has been a new organization of the magistracy under Lavalle as governor, who has issued a proclamation tending to tranquillize the inhabitants: And the besieging army under Rosas has been disbanded, and his Indian auxiliaries have been sent to their homes, with the thanks of their commander—Commerce too is said to be reviving.

Brazil.—It is said that Don Pedro, not having the means of disturbing the present order of things in Portugal, means to leave it to the Portuguese themselves, to resist or to support the usurpation of Don Miguel, as they shall think fit; and such it is also conjectured is the determination of the allied powers.

Mexico.—There has been an extraordinary call of the Congress of Mexico, in consequence of the Spanish invasion. We have seen the speech of the Governor Guerrero at the opening of the Congress, which is spirited and manly. Yet it appears that the Senate had been so much opposed to investing Guerrero with the ample powers he expected, that for a time it was greatly feared a rupture would ensue; but the last accounts state that the Senate had at length yielded. There has been a good deal of manœuvring and some fighting, but nothing decisive has yet taken place between the republican and Spanish troops, at Tampico. Sickness, as was to be expected, prevails in the Spanish camp; and there is little doubt that this foolish expedition will soon be terminated—We think that disease alone would put an end to it before long. It does not appear that a single Mexican has joined the Spanish standard. Yet Admiral La Borde has gone with some of his ships to the Mississippi, to carry the troops which were driven in there by stress of weather, to join their companions at Tampico—Commodore Porter has received the thanks of the government of Mexico for his naval services, and has returned to the United States.

Peru.—The party friendly to Bolivar has effected another revolution in Peru. On the 6th of June, General La Fuente, a partisan of Bolivar, with 1500 troops from Islay, revolutionized Lima and took possession of the palace there, and of the castles of Callao. The late secretary of state has been ordered to leave the country, and has gone to Chili. Tranquillity is said to be restored, and the citizens to be gratified by the change of government. A congress was expected soon to convene; and measures were already taken to assist a mining company to go forward with its operations. But commerce languished and money was scarce.

United States.—We are sorry to observe, by the last accounts from New Orleans, that the yellow fever is still prevalent there. A very mortal disease has also appeared in one or two small inland towns, at the south; and in the Eastern States, especially in New Hampshire, the country is suffering under a severe drought. But our country, taken at large, has been blessed with an unusually healthful and fruitful season. Our lively gratitude is due to God for these blessings; and we trust that a portion of our highly favoured countrymen do mark and acknowledge, with a degree of right feeling, the numerous favours, temporal and spiritual, which are bestowed upon us by the Most High. But there exist amongst us four great national evils,—slavery, intemperance, sabbath profanation, and Indian oppression—which must be most offensive to the eye of Heaven. For the abatement and ultimate removal of these, the friends of religion, virtue, equity and humanity, are making some vigorous exertions; but they are opposed by numbers large and powerful, and it remains to be seen which party will prove successful—"Arise, O Lord, for our help, and redeem us for thy mercy's sake."